



THE YOUNG-MANS

GUIDE TO GODLINESS.

OR
The PRENTISES Practise
on *EARTH*,

That hopes for a FREEDOME
in HEAVEN. *Mar. 393.*

A Treatise of such graue and whole-
some Instruction, as is able to ballance
the leuitie of Youth, like the Dewe
of Age it selfe.

Deuided into Tenne Chapters
By W. P.

Servire Deo regnare est.

LONDON,
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THE YOUNG-MAN

Guides To Goodness

OR
The Parents' Practical
on EARLY

The hopes for a Freeborn
W. H. E. A. N. N.

A Treatise of each grade and whole
some instruction, as is able to balance
the sense of Youth, like the Dove
of Age is safe.

Divided into Seven Chapters
By W. P.

Bellevue Press, 1871

LONDON
Printed for Robert Wilson and Co. 1871
Crown-Lane, New York, 1871

TO THE RELIGIOUSLY

TO THE RELIGIOUSLY
disposed and vertuous yong men, the
Apprentises of the Citie of London,
*all happinesse both in this life
and in the life
to come.*

Pythagoras the Philoso-
pher expressing the
double course of mans
life by the letter T, in-
timateth that which our Saviour
Christ hath more plainly set down
concerning the second way; where-
of one hath a straight passage and
narrow gate at the first, which few
doe embrace; but in the end there-
of, there is a great comfort and
rest, for it guideth the passenger
unto eternall happinesse and salua-
tion: The other is wide and spaci-
ous at the beginning, whereby ma-

The Epistle Dedicatorie.

my trauaile, but in the end they find great trouble and straitnesse, for it leadeth vnto euerlasting woe and destruction. Both these waies are set before our eyes as life & death; for we may not bee idle, but of necessitie must walke, seeing our life is a pilgrimage, and choose either to trauel the narrow way vnto life, or to runne the broad way vnto death. The way of life, is a religious profession, a vertuous and conscionable carriage, when wee giue vnto God, that which is Gods; and to Cæsar, our Magistrates and Masters, that which belongeth vnto them. The gate of this way is narrow, and the passage strait: for the liberties of flesh and blood must be restrained, our affections bridled, and the whole man captiuated vnder the yoke of the obeaience of Iesus Christ, as also such whom wee are to obey and serue vnder him.

The

The Epistle Dedicatorie.

The way of death, is a sinfull and licentious life, when wee serue sinne and Satan, and make no conscience of obedience neither towards God nor man. The gate of this way in the beginning is broad, and the passage easie, giuing libertie and full head to your youthly affections and lustes of the flesh, but the end is vtter perdition and straitnesse. Wherefore let euerie yong man, beholding these two waies, choose that which leadeth vnto eternall life in heauen, by a sanctified life for a time on earth, walking sincerely with him who is the Way, the Truth, and the Life. To this end I haue penned this insuing Tractate, which, welbeloued Brethren, I haue commended vnto your fauourable acceptance, that therein you might see which is the narrow way, the way to life, and learne how to trauell therein, nei-

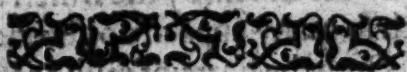
The Epistle Dedicatorie.

ther let that diuellish prouerbe, a
yong Saint, an old Diuell, direct
your course, but endenour, being
yong, to be Saints of God, and to de-
dicate your youth to him in his ser-
uice onelie, who undoubtedly will
giue you constancie to perseuere,
that you may become Old Saints on
earth, and at last a ioifull end, that
you may bee Blessed Saints in hea-
uen, and lue with him for euer-
more: to whose gracious and mer-
cifull protection, in the meane.

time I commend you
all. Amen.

Your euer louing Brother,

B. P.



The Epistle to the
Reader,



Christian and Chari-
table Reader, many
are the discourage-
ments that the chil-
dren of God receiue
at the hands of wicked men, in
this iron & declining age of the
world, from the sincere embrac-
ing of the Gospell, or shewing
forth the fruits of sanctification,
in this crooked and sinfull gene-
ration, but much more from pub-
lishing any holy Treatise, tend-
ing to this purpose: to omit the
bookes that are written, not of
vertue and verity, but of vileness
and vanity, which many offer
now a daies, as so many Sacrifi-
ces

ees to the diuell (by the which as
with so many cups of poison, hee
infecteth the harts of millions of
people) what great delight the e-
nemy of mankind taketh herein,
hee that can see any thing, may
easily discerne the cursed instru-
ments which he raiseth vp from
time to time; as his children the
Papists, whom wee had thought
(long agoe) had beene dead in
their nests, yet now like serpents
hauing cast their coats, begin to
lift vp their heads out of their
holes with fresh & new coulour-
ed heresie, and with their poiso-
ned pens (as a holy man of God
saith) haue defiled not inke and
paper, but heauen & earth with
their detestable and satanicall
wickednes. But to let them sinke
in their sin, till they come to the
bottome of hell, which is of old
for them prepared, who sees not
the

the whol world is rocked a sleep
in the cradle of security, wallow-
ing in their sins like fishes in the
sea? so that we may take vp that
complaint which the Lord pro-
claimed from heauen in the
daies of *Hosea*, saying, *The Lord*
hath a controuersie with the world,
because there is no truth, mercy,
nor knowledge of God, but by
swearing, and lying, & stealing,
and whoring they break out, and
bloud toucheth bloud: and be-
ing thus frozen in their dregges,
hauing made a league with death,
and a couenant with hell it selfe,
they are of the same minde with
these people of whom we spake,
saying, Yet let no man rebuke or
reproue another: for the people
are as they that rebuke the Priest,
not onely despising instruction,
and refusing admonition, but
they murmur at *Moses & Aron,*
and

Acts 7.

and are ready to stone *Caleb* and *Ioshua*, the two Captaines of the Lords host, but wee are become their enemies for telling them the truth. Howbeit, when the eies of merciful men are set vpon them, and laboring to saue their soules from beeing condemned with the world, beseeching them to break vp the fallow ground of their harts, that the Lord might raine righteousness vpon them, they are ready to giue them *Steuen*s reward for his sweete Apology, and though they haue not the authority of the Magistrate, yet with the vnruely euill of the tong, they assemble themselues (as the Prophet *Jeremy* speaketh) saying; *Come, let vs smite them*: but how, with swords or stauers? no surely, but with the cursed weapon of the tounge, according to the custome of al wicked men
from

from time to time, with reprochings & reuillings, and with their venomous arrowes, as much as in them lies, to shut and pierce through the hearts of the Saints of God, with that odious and damnable name of Hypocrite and dissembler, so that wee may say with the Prophet *Jeremie*: *We are in derision daily, every one mocketh vs:* and as he saith elsewhere; *Who is me that my mother hath borne me a contentious man, whom all the world hateth.* Yea surely so farre may we be from stirring one another vp in this kinde, that wee may weep and sigh in secret, as diuers of the saints of God haue done, & wish with this Prophet, *Oh that my head were full of water, and mine eyes a fountain of teares, that I might weepe day and night for the slain of the daughters of my people! Oh that I had in the wilder-*

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nesse a cottage of waifaring men!
Yea surely if the will of the Lord were, wee could wish with the Prophet, that wee had the wings of a Doue, that wee might fly to the vttermost parts of the earth, that wee might bee out of the reach and rage of the wicked men; but such is the zeale of the glorie of God, wherewith his children are inflamed, and such is the nature of faith, wherewith their hearts are touched, together with the large promises wherewith they are allured, that in despight of diuels or men, they haue alwaies made conscience of this duty. Hence it is, that in the scriptures we haue so many examples of this kinde. It was *Peters* commision that when he was conuerted, he must strengthen his brethren. The woman of Samaria, when Christ came

came to her conscience shee hideth it not vnder a bushell, but runneth into the city with open proclamation, saying to her neighbors: Come, see a man that told me al that euer I did. Yea we find that this hath alwaies beene so precisely obserued that the children of God haue neuer neglected it in the time of greatest affliction that euer they did vndergoe; only two shall suffice in stead of many: wherof the first is the Lamentations, where the Church speaketh after this manner: *Have you no regard al you that passe by this way, to behold and see where there is any sorrow like vnto my sorrow, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierie wrath?* Wherin we see the perpetuity of the loue of the children of God towards their Brethren, that euen

Lam. L. 12.

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even when they were at death's
dore they called vpon their nei-
bors to make vse of the iudge-
ments of God. Answerable to
this, is that famous example of
the Theefe on the Crosse, who
notwithstanding the dolour and
paine wherein he languished, yet
perceiuing the desperat & feare-
full estate of his fellow that hee
was in, sharply reproveth him, &
vseth diuers arguments and rea-
sons to moue him to lay hold of
the Sauior of the world, as he had
done before hee died. These ex-
amples, no doubt, together with
the reasons aboue specified, mo-
ued this new conuert (being also
importuned by diuers of his ac-
quaintance) to publish this little
Treatise, as a fruit of his thanke-
fulness, like *David* that would not
offer a sacrifice of that which cost
him nothing; and yet hath (as it
seemeth

seemeth to me) some blush or resemblance, with that zeale wherewith the holy Prophet *David* was inflamed, when hauing receiued speciall benefits from the Lord, he hath these words : *Oh come hither all you that feare God, & I wil tel you what the Lord hath done for my soule:* making open proclamation as it were ypon the Theater of the world; or as hee speaketh, when hauing felt that sweetnes, of the which this authour had a tast, he laboreth presently to impart to others, saying, *tast and see how gracious the Lord is, blessed is the man that trusteth in him;* euer vsing a borrowed speech familiar to our senses, taken frō the fashion of Marchants, who hauing brought some rare & costly commodity from beyond the seas are wont to permit a tast, and giue a sight, to the end the buyer may

Psal. 66.

Psal. 34.

Cant. 1. 2. 8.

bee the more indued to accept
of the same. And truly this is the
practise of this new conuerred
Prentise, who hauing lien a long
time sleeping in securitie, esteem-
ing highly of the things of this
vain world, til it pleased the Lord
in mercy to looke vpon him, the
scales falling from his eyes; so
that he perceiued the Lord com-
ming vnto him, skipping ouer
hills, & leaping ouer mountaines
(meaning his sinnes, as may ap-
peare by that we read in *Rom. 8*)
as one awaked out of a dreame,
he maruailed & reioiced greatly
at his wonderfull deliuerance, &
beeing desirous to make many
partakers of his happines, he tak-
eth his pen & writeth this little
Treatise and Labor of loue, con-
sisting in (foure) special heads, as
appeareth in the first leafe of this
book, concerning the manner of

it you are not to expect much painted eloquence, filed phrases, figures, allusions, which haue little vse more then to tickle the eares; but euen with all humility and meeknes, out of his own experience, wissheth cōfort by the comfort wherwith he was comforted of God. Here I remember part of a story in *Samuel*, where it is thus written: *And Eliab his eldest brother heard when hee spake vnto them & was very angry with David, and said, why comdest thou down hither, and with whome hast thou left the sheep? I know thy pride and the malice of thine heart, &c,* Euen so I feare me, there be many Eliabs senior to the yong seruant of God, *David*, that will not onely impute this work to pride of heart, but will aske, *With whom hast thou left my sheepe? that is, how hee hath discharged*

I Sam. I 7, 8.

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his duty to his master, iudging it
a matter vnlawfull for him to
meddle withall, because he shall
offer iniury to his master in the
practise hereof. For answer wher-
vnto wee are to obserue a differe-
rence according to the nature &
quality of the place and calling;
Some seruice perhaps will war-
rant that, which others do vtter-
ly deny them: for art thou an ar-
tificer & of an occupation? thou
hast not this liberty without ex-
traordinarie allowance of thy
master. On the contrary, is hee a
trades-man, and vsing trafficke?
then the most and chiefeft of his
business is in receiuing and deli-
uering of commodities, in the
which much vacant time is idly
spent: and happy are you, and
blest of God, that haue such a
seruant; you may be sure to bee
wel and faithfully dealt withal in
the

the charge committed vnto him, when others are wickedly abused. But if this suffice not, know you that hee had extraordinarie allowance of his kind and fauourable master. Moreouer, I am of that priuity and acquaintance with him, that I may protest in the sight of God, & before men, that this vertuous disposition, to rise two or three houres in the morning, before he was imploied in his masters affaires, which as it was a thing commendable, proceeding from a good inclination: so surely now is it much more praiseworthy, being found in the way of righteousness, because the teachers thereof are highly to be commended, so that we are not alwaies to reprove & contemne seruants in this kind, lest in so doing wee giue a hard censure of *Dauid* himselfe, (of

whom we spake euen now.) But happily you wil reply & say, that *Dauid* came in zeal of Gods glorie, to take the shame from Israel, which was much dishonored by the vncircumcised Philistine, a fearefull, great and huge monster, in nature. I answer, that *Goliath* neuer blasphemed the Lord of hosts more then we, nor euer had more fingers and toes of deformitie, I meane Papists and Atheists, which are indeede the weapons & naturall liues of our spiritual *Goliath*, so that the cause then of both being not much vnlike, the answer that followeth shal not vnfitly be applied thogh not in the same measure of grace, wisdom & modesty, yet in the same nature of zeale, truth and sincerity: answer with him in the 29. verse: Graue Fathers, masters & superiors, what haue I done,

done, is there not cause? But if this Apology seem vn sufficient, obserue with mee briefly the benefit that commeth hereby, and the fault considered wil easily be wiped away. In the first place then it bringeth a comfort to the Church of God, when they shall see the prophecies fulfilled, and those promises performed which long since were declared to fall out in the later age of the world, that the earth shall be filled with the knowledge of the Lord, as the sea is couered with waters, Againe, Your daughters shall prophesie, your old men shall dreame dreames & your yong men shall see visions, And also vpon the seruants will I powre out my spirit. Againe, Out of the mouth of Babes hast thou ordained strength, because of their enemies. Notwithstanding these prophecies, I grant, chiefly fulfil-

Esay 11.9.

Ioel 8.

Psal, 8.

Reu. 14. 6.

Cant 6. 9.

led at the comming of Christ, yet in respect of the perpetuities of it, it is to remaine vntill the number of the elect bee accomplished; yea, and we that are now liuing haue seene the extraordinary power and operation of it, if wee consider since the time of *Luther*, how the Angell flying from the midst of heauen, hauing an euerlasting Gospel in his mouth to preach to the nations that dwell vpon the earth, saying with a loud voice: *Fear God, giue glory to him: an vnspeakable and peculiar fauour of God, as our Sauour Christ saith, Blessed are the eyes that see those things which you see, and the eares that heare those things which you heare; being the onely meanes to bring vs into the fauor of God & men, that it may be said of vs, as it was of his owne spouse: who is this*

that

to the Reader.

that looketh forth as the morning,
faire as the Moon, pure as the Sun,
terrible as an armie with banners?
Yea then we shall be precious to
the Lord, who so touched vs,
toucheth the apple of his eie, &
hee will say to our enemies: I
charge you O you daughters of Ie-
rusalem, by the Roe, and by the
Hindes of the field, that you stir not
up nor waken my beloued untill she
please. Yea then shall we be set as
a seale vpon his heart, and as a
signet vpon his arme: for loue is
cruell as the graue, the coales
thereof are fierie coles, and a ve-
hement flame: much water can-
not quench loue, neither can the
flouds drowne it. If a man would
gite al the substance of his house
for loue, the world wold greatly
contemne it. Secondly, it much
aduanceth, declareth, & setteth
forth the power of the Gospell;
when

Cant. 3. 5.

Cant. 8. 1.

when men are made of Lions,
lambs, their natures being chan-
ged, that they come willingly in
the day of assembly, the loue
of God constraining them and
the blessing of God vpon them
causing their sonnes to bee as
the plants growing vp in their
youths, and their daughters
as the corner stones grauen af-
ter the manner of *Apelles*, &c.
So that other nations being our
Iudges are forced to say of vs :
*Happie are the people that are in
such a case, &c.* Thirdly, it is ex-
ceeding comfortable ; and no
lesse honorable to the graue Fa-
thers, and faithfull learned prea-
chers of our age, when they shal
see the blessing of God vpon
their labours, and their children
which they haue begotten into
the faith by the word of truth :
like arrowes in the hand of the
strong

Psal. 44. 3.

Psal. 127.

to the Reader.

strong man, and are not ashamed to speake before their enemies in the gate. So that they haue no neede of the approbation of men, or letters of recommendations, their Epistles being written not with inke and paper, but in the hearts of their children, and shineth in the world to the praise and glory of God.

Lastly, a notable mōtine and prouocation to incite and stirre vp the mindes of those that are too slacke and negligent in this kinde, and may also be vsed as a whetstone to sharpen and set an edge vpon finer wits, that so all the members of Christ, both learned and vnlearned, may meete and ioine foote to foote, and shoulder to shoulder, opposing themselves against their great and common aduersarie, and beeing directed by one spirit,

rit, may vtter their voices both by praier and preaching, that we may cause the kingdome of Antichrist to fall downe like the walles of Iericho; that so, if it bee the Lords will, wee that are now liuing may see that with the cies of our bodies, which Saint *Iohn* saw so long since with the cies of the spirit, and so with holly reioicing & gladnes of heart, wee may say with blessed Saint *Iohn*: *It is fallen, it is fallen, great Babylon, and is become a cage of vncleane birds.* Now if any shall aske of mee, who are you, and what is your name, whose iudgment the reader should so much reuerence? In this behalfe, I answer: If I were one of learning and estimation, perhaps I might carrie thee away not vsing any great reason or demonstration. On the contrarie, if of no note and

and qualitie, thou wouldst hardly bee brought to embrace it, though I bring strong and forceable arguments and reasons. I refer thee therefore to the book it selfe, which is able to commend it selfe to the conscience of any indifferent reader, whose cares beeing sanctified trieth words, as the mouth tasteth meate. Onely this I will say with the Apostle *James*; *Haue not the faith in respect of persons*: and then I dare assure my selfe the Lord shall haue glory, and his children comfort. The which vpon the knees of my soule, I craue of his goodnes, and that hee will increase in the hearts of his Saints sauing faith, and with faith vertue, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience

Job 34. 3.

The Epistle to the Reader.

ence godlinesse; and with godlinesse brotherly kindnesse, and with brotherly kindnesse loue, that you may make your calling and election sure, so that you may neuer fall:

By him that prayieth daily for the peace of Sion, and longeth to see Ierusalem in her perfect beautie:

T. R.

The Contents of the Chapters
following in this Booke.

CHAP. 1. Of Gods graces and be-
nefits, in free mercy bestowed upon
man, that thereby he may be moved to
serue his diuine maiestie. fol. 1. 2. 3.

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great ingratitude notwithstanding,
which at things whatsoeuer in their kind
condemne. fol. 4. 5. 6.

Chap. 3. Of the most miserable e-
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most blessed and happy condition, heere
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11. 12.

Chap. 4. Of mans foolish and feare-
full delay of prayer and true repentance,
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and

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and reconciliation with him, if we haue
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wake vs out of the sleepe of sinne, and to
quicken vs to a new conuersation. fol.
47.48.

Chap. 8. Of mans lamentable frail-
tie and weakenes euer to be suspected, &
the desire he should haue to be reconciled
with God in Christ. fol. 53.54.

Chap. 9. Of true repentance and the
notable benefit thereof. fol. 59.60.

Chap. 10. Of the excellent good and
profit of afflictions to Gods true chil-
dren. fol. 67.

Lastly, two prayers annexed to bee
said in a primate family both Morning
and Euening.

THE



*The Prentises practise
in godlines, and his
true freedom.*

CHAP. I.

IT was a notable saying (my deere and welbeloued brethren in CHRIST) whosoever was the Author, That there is nothing great on earth but Man, and nothing great as man but his soule ; and therefore in all creatures admire and serue, and benefit man the wonder of the world ; so should man himselfe also admire and tender, and seek the behoofe and aduancement of his soul, the wonder of wonders : for this is our glory, our crowne, our perfection, our very
C life :

life; saue this and saue all.

But I know not how it comes to passe: This which should bee our cheefe and onely care, the most part of men cast behind their backs; and they that are taken to husband other matters well and prudently, in this are so vnthrifty and ill husbands, that they set all at six and seuen, and suffer that onely precious thing (which ouer-ballanceth the whole world) to goe to irrecoverable wracke and ruine.

So that the Lords prophets of our time, haue euen as iust cause as euer *Jeremie* had, to take vp that sad complaint: *The earth is fallen to utter desolation. for that there is no man that considereth in his heart, no man that pondereth aright in his owne estate: Ier. 12.* But Atheisme and prophanenes, and secure licentiousnes, haue gotten such sway, that scarce any man beleeues God to be God, scarce any man thinks hee hath a soule to saue, they laugh, they make merry, they feast, they frolick, they sing care away all the

the day long, as if heauen were but a dreame, hell but a fable, the soule an idle title of a thing which is not, and themselues sent hither to no other end but to sport and play, and follow the lusts and vanities of their wicked hearts. The Lord hath planted vs in a good soile, hee hath put fresh earth about vs, he hath pruned vs, and set a ditch and a wall to incircle and fence vs, and now hee longeth for the first ripe fruits, and we are all become like the summer gatherings, there is not a cluster to present vnto him. And therefore many a time ere this, but that some good vinedresser hath entreated wee may stand yet one yeare longer, there had beene set to vs a hatchet and a fire (an vnquenchable fire) the iust reward of such vnprofitable trees, as doe but cumber the ground wherein they grow.

O my brethren, that we should be once but so wise as to see our folly and the fearefull danger wee stand in by meanes thereof. Hath God created vs in his owne Image, that we should

thus vilely and continually deface his glorious likenes? Hath Christ redeemed vs from the power of the Diuell with no lesse price then his owne heart blood, that voluntarily wee should cast our selues into the bondage of Satan? Hath he by offering vp himselfe for vs, purged vs from sin, that wee should a fresh run headlong to vncleannes? Hath hee therefore made vs heires of heaven, that through our owne default we should be firebrands of hell? Hath he therefore saued our soules, that we should negligently and wilfully cast away our soules and bodies for euer.

Where is our zeale to God-ward? where is our reuerent feare of his maiesty? where is our Christianity? where is our faith and godlines? where is our thanks wee giue to the Lord for his so innumerable benefits? where is our seruice and obedience wee yeeld to our Lord Iesus Christ for his sauing health? nay where is our very reason wherein wee differ from bruit beasts, who by nature are lead to desire and follow

follow things profitable to them, and to shun the hurtfull: and yet wee haue the direction of reason, and the illumination of grace besides, haue no desire of euerlasting profit, nor feare of endlesse destruction?

What if God should instantly send forth the decree of his wrath vpon vs to roote vs out of the Land of the liuing, and would receiue no intercession or atonement for vs, as he threatened his owne people when they had prouoked him to wrath, that though *Noe, Iob* and *Daniel* should beg for them, yet he would not heare them, nor should his affection bee towards such a people?

Oh my brethren, if this should be to vs, it had been good for vs we had neuer beene borne, yea the vnreasonable beasts and senselesse creatures, the most vgly things of nature were in happier case then wee: for they haue no reckoning to make whē their life is gone out of them, or their substance dissolued, but then beginneth our wofull audit, then our debts and

arrerages shalbe produced against vs, then shall wee heare that heavy sentence, *Bind him hand and foot, and cast him into utter darknes, whence hee shall not come out till he haue paid the uttermost farthing.* But the Lord in mercie hath yet spared vs (though it bee not long since that he made the graine to open his widest mouth vpon vs) it is yet called to day, his eye is yet ready to pitie vs, and his eares open to heare vs; let vs not harden our hearts and prouoke him as wee haue done with our wickednes and impenitencie, but let vs both soundly and sodainly conuert to him, and he wil receiue vs and imbrace vs, and his fierce wrath shall bee turned from vs. Oh how well it becomes a man (saith the wise Hebrew) when he is reprov'd, to shew repentance, for so shall hee escape wilfull sinne. Consider what I say, and the Lord giue you and me vnderstanding in all things.

Ecclef. 20.

And now let vs enter into some larger discourse of this matter, that we may the better see our vanity and follie

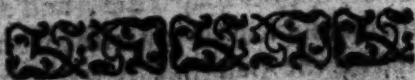
follic in going on in our sins, and putting off our repentance and conuersion (as we doe) from day to day, and from time to time, to the high displeasure of Almighty God, and the fearefull hazarding of our owne saluation. And because I speake to such as are (many) of liberall education, and (all) of good capacitie, and apprehension, I will tie my selfe to some order in the handling hereof, not that I would seeme to take schollarship vpon me, which I do freely confesse I haue not, but for that I haue in other matters found the profit of order, both to the writer, and to him that readeth.

First therefore I beseech you, as you loue and tender your owne soules (which I doe now loue also, euer since I began to loue mine owne) consider with me not slightly, but euen with a deep and earnest thought, the tremblable estate of a man vconuerted, and the dangerous inconueniences we runne into, by our impenitencie and obstinate persisting in

Chap. 1.

The prentises practise in godlines,

our wicked waies. And I trust (by the cooperation of Gods grace) though euery inconuenience seuerally cannot moue vs, yet all of them iointly together shall affect our heart; and stir vs vp to some more care and conscience of beeing that which wee would be called.



CHAP. 2.



Almightie God, in the creation assigned to euery thing in the world some particular end, and impressed in their nature, an appetite and desire to that ende continually, as to the verie point and scope of their beeing: As wee see birds make their nests, and breede vp their yong: beasts skuffle for their fodder and pastorage: Fi-
shes

shes flote vp and downe the riuers ;
Trees beare fruit ; Flowers send forth
sweet odours, herbes their secret ver-
tues ; fire aspires vpward with all his
might ; earth hath no rest till it come
into his proper region : Waters post
vpon the necke one of another, to
the bosome of the maine ; Aire push-
eth it selfe into euery open voidnesse
vnder heauen, This is cleare in our
owne obseruation, and experience :
and not wee thinke that man (the
most noble creature) (for whose
comming all this pompe and shew
was set in order, as for their Lord
and King) was made in vaine, and
had not his peculiar end appointed
him also proportionally to the noble-
nesse of his qualitie and condition ?
Yes doubtles, that God that can ne-
uer erre ner ouersee in his workes, al-
lotted vnto man the worship and ser-
uice of his maker in this world, and
the enioying of the same his makers
glorie for euer in the world to come,
as his maine obiekt & aiming point,
whereto hee ought to tend and refer
him-

himselfe all his daies.

Now for man to swarue from this end, and to serue the Diuell, the world and his sensuall lusts; and being made for heauen, to follow the direct line that leads to hel, is to shew himselfe more base and degenerate, then the most base and brutish creatures in the world, and to be condemned and cried out vpon by them continually: for they keepe to this day without digression, their proper ends and assignements, enioined them by their maker in the creation: onely man is irregular, man alone powres out himselfe, into all kinde of riot and disorder.

Oh my brethren turne againe, and consider sadly of this point; Shall the little Bee and the Emmer so carefully doe Gods worke, and fulfill the taske which hee hath set them? Shall the senseless stone, being forced to mount vpward against his inclination, sinke and descend again as fast, till it come to the center which is his home and end? and shall man (the Image of God)

and his true freedome.

6

God) runne bias from his end, and doe euery other thing more then the work prescribed vnto him? shall they (filly reasonlesse things) keep a direct course without any voluntary swaruing, and yet haue no tutor or remembrancer? And shall we euen wilfully stray and vary, hauing our own hearts filled full of vnderstanding and iudgement, and being so many waies called vpon, and pulled by the fleecue, as it were, beside? Shall God take ioy of all other creatures, and only repent that he made man? what a shame of shames is this to vs? wee read in the prone and groueling faces of beasts that they were made but for the earth vpon which they pore: And doe we not likewise in our own erect and lofty countenances, that our end is heauen, and heavenly things, as our vp-right shape, and high-raised lookes tend thitherward continually. But what shall I say? *to him that knoweth to doe well, and doth it not, to him it is sinne, yea sinne with a witnes.*

Gen. 6. 1

Iam. 4.

Againe, where as man hauing by his

his wilfull fall and disobedience lost those excellent powers and priuiledges, wherewith at the first hee was endued; and enthralled himselfe for euer to sinne, death and hell; as it was forethreatned hee should, if hee did tast of the forbidden tree: it pleased the Lord, out of his vnutterable loue to his choifest peece of workmanship, to send his owne euerlasting Son out of his bosome, to pay downe the inestimable ranfome of his innocent blood for him; and in stead of the earthly paradise, which hee had lost, to giue him heauen (the seate of his owne Maiesty, and the habitation of his Angels and purest spirits) for his inheritance, conditionally, that for his freedome & bounty he should serue the same his Lord in holinesse and righteousnesse before him all the daies of his life.

And surely if any *Alien* beeing by endenization made a member of the same body with the natural children, and inheritable to the common liberties and commodities, doe willingly acknow-

acknowledge himselfe bound and answerable to the publike lawes of that country wherein he is denized; much more ought we, that are forrainers and slaues by birth, beeing infranchised and made free denizens of heauen, and fellow citizens with the Saints of God; much more (I say) ought we in lue of this so beneficiall legitimization to conforme our selues to the obedience of the heauenly lawes, and ready to execute the most iust charges which our God and king hath imposed vpon vs. Ignorance of these lawes, none of vs can pretend; both because they are so short, and compendious (for God deliuered them at first but in ten words, and our Sauior hath since abridged those ten into two, comprising notwithstanding in that Epitome the very end of all lawe and equitie) and also because we of all places of the land are by Gods ministers, the pastors of our soules, so plainly & carefully taught them from time to time, as afterward shall be beshowed.

Now

Now then for vs (the premisses waighed) to carry our selues towards this most gracious Lord, in such a dissoliall fashion. to shake off the yoke of his precepts, and kick all his commandements aside one after another, when they lie in the way of our profit or our pleasure, and to go on with a bold face and a high hand, multiplying sinne vpon sinne, without any minde of turning to better waies, till we be wrapt with age, or pined with sicknes, or worne out with sinne, that euen sin her selfe casts vs off, as vnseruiceable: what rebellion or ingratitude can there be comparable to this? O my brethren, is this to serue God in holinesse and righteousness, not one, but all the daies of our life, from the first to the last? Is this the state of life we hope to go to heauen in? haue the vn sanctified any title of the inheritance of the Saints? or the children of the Diuel, to the blessed freedome of the Sonnes of God? Is their part in the saluation of Christ, that dayly and houely crucifie him afresh, and in

in a iolly scoffing brauery, deride his passion, as if his backe were broad enough to beare all their filth?

Do we looke that the Lord should performe the grant when wee faile in the condition? is not our breach of couenant with him a frustrating of his indentment with vs? Beleeue it my brethren, beleeue it, whilest we remaine in our sins, the Lords grant remaines voide; wee cannot claime the benefite of one drop of Christs bloud, nor of the least part of his merits: the shaken sword of the Cherubin hangeth ouer vs, wee stand banished from the paradise of Gods fauour, and liable to the seuerest penaltie of those his lawes which we haue violated; onely so long as that penaltie is not inflicted, so long doth the Lord expect if at any time we will renew our couenant by repentance, and so escape out of the snare of the Diuell, of whom we are holden captiue to doe his pleasure.

Moreouer, when we were sprinkled in the holy Lauer of Baptisme
(which

(which is as it were the wombe of the Church) where our regeneration or new birth was first set a foot, we vowed a vow to God, which ought of all christians to be most holily obserued; that we would perfect that new birth of ours euery day more and more by beleeuing his word, obeying his commandements, mortifying our flesh, compressing our lusts, resisting the diuell, renouncing the world, and fighting manfully vnder his banner against all opposition, that finally hauing finished our course we might receiue the crowne of life, which hee hath promised to them that continue faithfull vnto the death.

Now our irrepentency & weltring in sinne, is not onely a not fostering, but a very killing of our spirituall nature in the first seede or kernell; a breaking of our vowe to God; nay a very denying of God and his word, an abiect yeelding vs to his and our enemies, a cowardly running away from the spirituall battell at the first stroke striking; a wilfull losing of our

our immortall garland, and an occasion to make Christ (the great captaine and finisher of our faith) vtterly to casheere vs out of his band, as hauing in vs no sparkle of that generosity and braue-mindednes, which ought to bee in such as weare his colours, and beare armes vnder his standard.

The wisdom of the world is, to retaine to the strongest part: and methinkes we hauing beene bred vp vnder the worlds wing, should by this time haue taken out that point of wisdom, and retaine to Gods side: for his is the strongest and surest side. O my brethren, looke backe to your Baptisme, and learne to amend. Let not the royall *Character* which God hath set vpon vs by the ministry of his Church, be any longer thus vilely blurd and defaced by our enormous sinnes. Let vs not breake our vow to God, least he binde fast his curse to vs: Leaue not the Lord of hosts, to whome we haue giuen our names, and those powerfull legions of his

D

blessed

bleſſed Angels (our confederates and guarders in his quarrel) to ioyne with the Diuell, whome we haue deſied, & with the world, & ſin and the fleſh, (a ſort of cowardly rebels) which will themſelues cut our throates when we leaſt ſuſpect them. But let vs new-deep our ſelues in the water of contrition, and that will fetch againe the primitiue colour, which was put vpon vs in the day of our Baptiſme.

Ouer and beſide all this, whereas the patience and bountifulneſſe, and long ſuffering of our God, in ſparing vs ſo many yeares, and waiting for our amendment (though in the meane time wee force him to complaine that he is *preſſ'd vnder our ſins as a cart is preſſed vnder a hard load of ſeenes*) I ſay, whereas this gracious patience of his ſhould leade vs to repentance; we by continuing in ſinne, do abuſe his patience, and heape vp greater wrath vpon our heads, againſt the day of wrath, and declaration of the iuſt iudgement of God, which will ſuddainely ouer-take vs, God is prouo-

prouoked (saith the Psalmist) every day: heere is forbearance: but what soloweth? if a man wil not turne (after all Gods waiting) then he wil whet his sword, & bend his bow, & make ready his arrows against such prouokers.

When we see wrath in a mans face, it is an argument that he will strike, & we are wont to shun & giue back from him. Let vs take heed, Gods face lookes very angerly, wee haue dared him so long, and put him so to it, that he cannot hold his fingers, hee must needs breake out into blowes: And the blowes of his anger are no light stripes, but euen deaths wounds, as all the Land from *Dan* to *Tersheba*, will beare witnes.

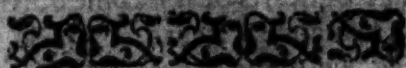
O then my Brethren, if this Lion roare, who wil not tremble & crouch before him; if hee knit his browes that measureth heauen with his span, and waigheth the mountaines in a ballance, & cleaueth the rockes with his voice, who dares looke him in the face, who shalbe able to abide his frownes? were we as huge and strong

The prentises practise in godlines,

as *Behemoth* or *Leuiathan*; hee will spurne vs as a chip, and trample vs vnder his feete as the mire in the streetes, if we incense his maiesty, or stirre vp his wrath and iealousie against vs. The Kings, and great men, and stout Captaines and Warriours, hide themselves in caues, and in holes of the earth frō the feare of the Lord when hee riseth vp to be auenged of sinners.

O what shall the shrub in the wilderness do, when the Okes of *Bashan*, and the Cedars of *Libanus* are thus shaken! how dare such silly wormes and grasshoppers as wee, confront the almighty, and prouoke him yearely & hourelly with new and new sinnes, (neuer once renuing our repentance) at the blasting of the breath of whole displeasure the hilles melt, and the foundations of the world shake and are remoued? Though he haue worne one rod of pestilence to the stumps vpon vs, and throwne it by, standing and looking at our behaviour after it, he can cal for another and another

our great hearts be not come downe,
& repentance & a change appearing
in our liues; or he hath famine, swords
wild beastes, bedle waters, treasures
of snow and haile, lightnings, thun-
derbolts. &c. or he hath feuers, palsies,
gouts, choliks, cakers, woltes, tympanies,
&c. to scourge presumptuous sin-
ners that wil not be warned: his store-
house is neuer ynfurnished with rods,
and scorpions too, if wee put him to
it. Surely my Brethren we are trans-
formed with *Nebuchadnezar* into
beasts, and the hearts and vnderstan-
dings of men taken from vs, if this
consideration moue vs not to abo-
minate our sins, and cease from our
prouocations, wherewith wee haue
prouoked this God of anger against
vs, especially when he hath put vp so
many abuses and villanies of ours all
our life hitherto, wee iustly deser-
uing euery moment to be rooted out,
and hee being able many thousand
waies to haue executed the sentence
of our destruction vpon vs.



CHAP. 3.

THat which hath beene said in the former chapter, might suffice to worke in vs a mind of repentance, & a change of life, if wee caried in euery of our breasts a meeke and docible hart: but cause the greater number (which far exceeds the better) haue their essentiall part of a harder kind of temper, we must beate ypon them with more strokes, & prosecute this matter with further declaration.

As the welldoing of a man after he is reconciled to God, fills him full of inward peace & comfort, and makes him cheereful and confident in al the cumbers and euils of life; so it is the property of sinne to discomfort and torment the sinner, to wound his conscience, to fill his soule full of terrour
and

and perplexity, and to aggravate every little outward aduersity. There is no peace saith my God, to the wicked but terrour and trembling is in all their life. They are possessed with a spirit of vnrest, and held in bondage vnder euery oppression of their owne conceites. * *The vngodly flee (saith Salomon) when non pursueth him, but he righteous is confident as a Lion.* And *Moses* in *Leu. ii.* amongst other euils threatned to the transgressors of Gods commandements alleageth this: *The wagging of a leafe shall make them afraid, they shall flee as if a sword did chase them, and they shall fall no man pursuing the.* And else where directing his speech to the same men: *the Lord (saith hee) shall giue thee a trembling hart, and dazeling eyes, and sorowe of mind; Thy life shall hang b fore thee, and thou shalt feare both night and day, and shalt haue non assurace of thy life: in the morning thou shalt say, wold God it were euening; at euening thou shalt say, wold god it were morning: for the feare of it ine hart which thou shalt feare, and for the*

For as they that feare God, need feare no thing so they that feare not him can not choose but feare all things.

sight of thinges, which thou shalt see.

A miserable state of all those men of reprobate mindes, which haue sold themselues to worke wickednes vpon the earth, and cast the feare of the Lord behinde them; they dread euen the safest things, and the more they offend the more they feare, their whole life is a butchery of theselues, and all their daies as the daies of a prisoner that is condemned. They thinke euery little cracke to be the voice of ruine, and euery idle sound, the fore-runner of destruction. The beames of their chambers seeme to deceiue them, and the walles & rafters to lay hold vpon them, their own shadow is suspected to betray them, and the stones of the street to conspire against them; wheresoeuer they go they thinke they are described, & Gods executions are out to take the, as a man that is far in debt, thinkes in euery window stands a creditor to obserue him, and almost euery one he meets to be a Sergeant to arrest him.

There lodgeth in the midst of
them

them a domesticall fury, which e-
soones breaketh off their beginning
rest, and scourgeth them (as one spea-
keth) with silent lashes, which are not
heard of the neereſt about them. If
they be not yet punished, they looke
that they shall be. If they bee, the
present feeling of euill induceth still
feare of worse, when one peril is past,
then thinke another is behinde; and
when that is escaped yet a greater is
to come: so still the first feare is inhe-
rited by the second, and the second
by the third, and one by another, that
they cannot recouer any sparkle of
confidence, nor promise themselves
one minure of security.

What they deserue, that they ex-
pect euer, and to expect paine, is ma-
ny times more painful then to indure
paine; euery thing is against them, for
they are against themselves; whatso-
euer is spoken or read, they feare it
is spoken and read of them: when
any thing is faulted, their owne fault
presently comes in their way. Euerie
nod and winke they imagine, notes
some-

something concerning them, they are their own actusier, their owne witnes, their owne iudge, their owne hangman, they finde no place to fly vnto, for their conscience still pursueth the, & themselues of themselues are wounded and thrust thorow. Aske of the daies of old, and they wil speake it, & the yeares of passed generations, and they will confirme it, that those terrors & discōforts are the fruits of sin: inquire of *Caine, Baltazar, Saul, Iudas, Nero, Iulian*, and they wil all cry with one voyce, that the pangues, prickings, vnrests, and frights appropriate to all wicked impenitent persons, are (as it were) certaine flashes of the flames of hell fire. But what need we raise vp such a cloud of anciēt deceased witnesses to confirme the point we haue in hand? speake any wicked man amongst vs (& let his tongue be a true embassador) whether he feele not in himselfe some measure of this forlornnes, whether his hart bee not often as cold as a stone in his belly, & al his strength as water poured out upon

the

the earth. And though he strengthen himselfe and strue neuer so to expell from his minde this vncheerefullnes and dastardly faintnes, borrowing many times of the body the solace & delight of some counterfeite pleasures, whereby he may seeme to haue some peace (like the sick man, who in his sleepe feeleth not his paine) yet after that short and sower mingled sweetnes he returnes to the chaine of his old bondage, & his wonted gripings seaze afresh vpon him.

O my bretheren, this biting memory of sinne, this worne of conscience which will not bee bridged, this pale hartlesnes that seazeth vpon vs when the offence is committed, makes the most obdurate sinner sometimes to relent and condemne his owne doings; and to say to himselfe, *Sure, so do well is farre better.*

This makes the most impudent adulterer to think sometimes the chaste married bed to yeeld more contented rest, then the wanton couch of the strange woman.

This

This makes the drū kard sometimes to thinke the moderate vse of Gods creatures with thankesgiuing, to bee much better both for body and soule, then his vaine and beastly excesses.

This makes the murtherer and furious man sometimes to preferre peace and gentlenes before the bloudy hād or the quarrellinge tongue.

This makes the spitefull wretch, to think him that loueth and benefitech another to be more blessed and beloved of God, then he that with a lowering brow plotteth and practiseth for his neighbours hurt.

This makes the deceitfull tradesman to thinke sometimes one wel gotten groat in trueth and conscience, to be greater riches then many pounds of wicked thrift.

This makes the couetous oppressor to thinke some-times the liberall Almoner and good house-keeper to bee more acceptable to God & man, then the greedy churle that makes the poore offer to his box, and wrings pence out of the hirelings wages.

O why should wee delight in euill when the Authors themselues are displeased at it, and assure vs that vpon the reckoning there is nothing but terrour and discomfort to bee gained by it?

And why should we not loue well-doing, when the very enemies thereof commend it? as being the ground of a quiet conscience, and that is like a continuall feast, where there is mirth and cheare all the day long. O my brethre, it is the inward purenes of the hart that neuer makes vs change colour: it is innocencie that neuer galleth the mind; neuer pricks the inward parts: it is seasonable repentance that breedeth that internall glee, which is a certaiu taste of the future felicity, and a beginning of the ioyes of heauen in vs, and that which maketh vs feeble incredible pleasures amidst the most greuous troubles and miseries of this life.

Once (saith a godly writer) man was in paradise: now paradise is in man, and that is the ioy of a good conscience, which

which makes him confident and secure and resolute at all times; so that though the heaven should melt, and the earth be removed, yet he is vnshaken, for he knoweth in whom he hath beleeued, and if the Lord be God, he shall not miscary.

Wouldest thou haue this security, this peace, this boldnesse? wouldest thou liue this blessed life? wouldest thou bee without frights, without checks, without prickings in thy hart? then fly from sinne, abandon all that may offend the Maiesty of GOD, worke out your saluation with feare and trembling, seek the Lord, call vpon him, trust in him, thanke him, sweare not by his sacred name; prophane not his sabbaths, kill not, quarrell not, hate not in thy hart, let not the sunne go downe vpon thy wrath; defile not thy body through lust; consent not, oppresse not, slander not, couet not another mans, labour to say truely both now and to your liues end, that thou maist say with the blessed Apostle, I haue *endured to*

and his true freedome.

*walkes in a good conscience alwaies both
towards God and towards men; and that
same peace of God which passeth all
vnderstanding, shall keepe your
heartes and mindes in Christ Ie-
sus.*

But if you let go the raines to your
old licentiousnes, and be more wic-
ked to day, then yesterday, & to mor-
row, then to day; if you say to the
good motions of Gods spirit, as the
false friend in *Salomon* to his neigh-
bour, *Go and come againe to morrow;*
or as *Festus* to *Paul*, *when I haue a con-
uenient time, I will here further of you;*
and so passe along your daies in all
iollity & voidnes of care (your things
seeming to bee in peace because the
strong man hath full possession of all)
yet when the lease of your life shalbe
expired, and the parting houre is
come vpon you, then your sin which
slept before the dore, shall start vp &
lie heavy vpon your soule and con-
science; and then howsoeuer the Lord
may haue suffered you to thrive, and
grow great in the world, yet you shal
find

find that it is not your soft beds, nor your pretious waters, nor your sweet musick, nor your pleasant company, nor your sealed bags, nor your rich purchases, nor your statutes and evidences can ease your minde, or buy you this peace, this blessing, this inestimable treasure, which a religious life might haue purchased before.

Psal. 66.

Prou. 15.

Beyond all this, whilest we remain impenitent, GOD heareth not our prayers. *If I incline my heart to any wickednesse, the Lord will not heare me: the sacrifice of the wicked is abomination to the Lord, nay their very prayer is turned into sinne.* And what comfort can we looke for in the troubles and dangers incidēt to our life, when that which should be our refuge & shelter to resort to, encreaseth our danger, and instead of bearing of the storme, falls downe like a ruinous house vpon our heads? we are besides out of the compasse of Christs intercession, he excepts worldings & wicked ones by name out of his prayers. And if he will not plead our cause, who

who dares speake for vs? if we be out of his protection, where is our assurance? any desperate villaine, may stick his dagger to our heart: the Diuell may teare vs in peeces, and carry vs to hell, there is none to succour vs.

Moreouer whilest we take part with sinne against G O D, all the creatures take Gods part against vs: the horse hath his heeles ready to strike out our breath, the bull hath his hornes ready to goare vs, the boare his tuskes to haunch vs, the dog his phangs to pull out our throates, the tiles ouer our heads are prest to braine vs, the fly in our cup to choake vs, our owne knife is ready to glance into our flesh, euery thing else is readie to worke mischief to vs, euery little iob vnder our feete to giue vs a brusing fall, and they doe onely wait while the word be giuen them, and they wil instantly accomplish their charge.

Besides, so long as we continue to worke euill in the sight of the Lord and doe not turne vnto him with all our hearts, and thinke vpon his com-

Mal. 2.2.

Deut. 28.

mandements to doe them, nothing shall be successfull vnto vs; God will curse our blessings, and our waies shall not prosper, we shall be cursed in the citie, and cursed in the field; cursed shall our basket bee and our dough; cursed shall be the fruit of our bodie, and the fruit of our land; and the increase of our cattell; cursed shall we be when we goe out, and cursed also when we come in.

The Lord shall send vpon vs cursing, and trouble, and shame, in all that we set our hand to doe.

Marke yet further how particularly the Lord goeth on with his threatenings. Thou shalt betroth a wife, and another man shall lie with her, thou shalt build a house, and shalt not dwell therein, thou shalt plant a vineyard, and shalt not eate the fruit thereof.

The stranger that is among you shall clime vp about on high, and thou shalt come beneath alowe, hee shall be thy head, and thou shalt bee the taile, Thou shalt bee contemned in thine owne country.

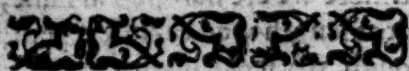
Thou

Thou shalt neuer but suffer wrong and violence alwaies, so that thou shalt bee euen mad for the sight which thine eies shal see: things shall goe so crosse, notwithstanding all thy prouidence and industrie, that it shall make thee at thy wits end to thinke of it.

O my Brethren, who would continue in sin one houre longer, that seeth himselfe hemd in on euery side with so many curses and iudgements, as it were so many armies of the Lord fighting directly against him? who would lay his eies together, before he had made his peace with God, and once for euer bid defiance to his former sinnes? who would liue this wretched life, ful of vexation and terroure, and cursing; forlorne of God and his creatures, & destitute of all succours, without any care to redresse it, till he be come to shake hands with it, when he may presently redresse it by present reconciliation with God; when by casting off sinne in this houre, hee may in this houre cast off al these cur-

ses and miseries accompanying sinne and so both liue a blessed life all his time, and close vp his daies with a blessed death, which shall be the beginning of eternall life: what foolish bodie would lye fortie or fiftie yeeres mortally languishing of some disease, refusing to be cured all his best time, and seeking helpe onely in his last worst time, when the cure is doubtful, by reason nature is decayed, or if he recouer, yet hee cannot enioy his health aboue a day or a weeke, or a month, and then giue ouer life and all? But ten thousand times worse infatuated are they that would lie the whole age of a man in a mortall languishment of soule (as it were bedred by reason of sinne) and neuer take the physick of repentance, till they ly gasping for breath, when it is vncertaine whether they shall then haue leasure to repent, or if they repent, whether it will be of force and able to fetch life in the soule being so far gone in that desperate consumption: or if they recouer and liue the true life, (which rarely

rarely happens) they liue in a sort too late both to themselves and others.



CHAP. 4.



Hey haue euer proued vnprofitable in religion that haue held too much of that triantly rule, *the way too well*

doing is neuer too late. Therefore Salomon calls vpon yong men to remember their Creator in their yong daies, as if well doing were *neuer too soone.* And the Apostle exhorteth the Hebrues; to call one vpon another, to turne to God, whilest it is called to day; not to make it a morrowes work: his reason is. Left any of you be hardened through the deceitfulnes of sin. See heere then one maine danger of dwelling in our sins, and putting off

Eccles.

Heb. 3. 13.

our amendment from one day to another: the longer wee continue in sin, the more we are hardned in sinne, so that at length wee cannot repent, no though we seeke it with teares, as *Esa* did. It is as easie to temper the flint stone betweene our fingers, and to make it soft & pliable for sealing; as to supple our stony harts, & fit them to receiue the impression of grace: you thinke you can repent when you will, and apprehend the mercies of God when your owne leasure serues you; but you are deceiued, it is not in man to order his waies, nor to returne into the right path, being mislead. Sinne is cunning and will make you beleue you may come and goe without entanglement and restraint; especially whilest you haue day-light enough before you. But trust not this fleering *Iabel*, for if you vse to turne in to sleepe in her tent, and tast of her milk and butter, which she can set in a Lordly dish, shee will (when you suspect least) nagle your head to the ground, that it shall be impossible to get

get loose from her. This *Delila* hath
a crue of Philistines ready in a corner,
when she hath shorne the lockes of
your strength ypon her lap, to come
vpon you, and bind you with fetters,
and put out your eyes, that you shall
neither haue power to start, nor yet
see the meanes to make an escape.

Iudg. 16.

In your youth shee will teach you
to excuse your mistreadings, with, *It*
is the time: and when that excuse is
out of fashion, by reason of more
yeares puld ouer your heads, then she
will teach you another Apologie, *It*
hath been my custom and I cannot leaue
it: and then followeth hardnes of
heart that you cannot repent (the
greatest iudgement that God bring-
geth vpon a man or woman in this
world) for then wee are past hope,
God hath decreed our destruction, &
all the prayers and iussrages of the
faithfull (which are of great force) wil
doe vs no good. God will answer as
he did to *premy*: *Do not intreat me for*
them, make no intercession to doe them
good, for I will in no wise heare you.

Ier 7.16. &
I4.11.

I haue thrust them out of my sight, and I haue decreed to destroy them. Yet you may preuent this iudgment: yet your custome of euill is not so strong but you may breake it: yet you may cast off a little & a little by good custome, that which you haue got at times by euill custome: yet your hart is tender and flexible, deferre not the new moulding of them, till they be growne peruerse and incorrigible; lay hold of offered grace, whilest the accepted time and the day of saluation lasts. Remember, hee that promisseth mercie to the penitent, hath not promised repentance to the presumer vpon mercy, nor one day of life to the delayer of repentance.

But you are yong and healthy: what then? therefore you are not like to die? doe not lambes skinnnes come to bee sold as well as sheepe skinnnes? Doe wee not see and heare, where euer we go, that men and women die, that were neither sicke nor old? we may say we will goe to morrow to such a place, to see such a commodity,

and his true freedom.

moditie, to receiue such a summe of money, to make merry &c. and yet before this next euening may heare that voice; Foole, to preuent thy bargainings, thy talkings, thy merri-ments &c. this night before the morrow, thy soule shall bee taken from thee. Aske but that one street which leadeth from the City to the common iudgment hall, how many times her stones haue been bestained with the reeking gore of murdered men, since the beginning of this last terme; and tell mee whether life be so sure a thing when so many sound bodies haue groand their last in a peaceable well gouerned Citie, within the compasse of one terme, and the limits of one streete: and how knowest thou whether thy time be not as short as theirs seeing (as I said afore) not only wicked men vpon earth, but all the Diuels in hell, and all the creatures in the world are armed against thee, whilest thou remainest impenitent and welstrest in thy sinnes.

Thou knowest how short warning

Exe-

Esay 38. 1.

Num. 20. 25

Exekias had: Put thy house in order,
for thou shalt die and not live. And A-
ron: Bring Aron and Eleazar his sonne
vp into mount Hor, and cause him to
put off his garments, and put them vpon
his sonne, and then he shall die imme-
diately vpon the top of the mount.
What if the like warning were given
thee: where is thy repentance then
become? where are thy good purpo-
ses for hereafter? Then thou wilt cry
out; If I had knowne my time had
been so short, I would long ere this
haue reformed my waies: If it were
now to begin my life, I would take
another course. In what sanctimony
and vprightnes would I walk before
God & man? O that the Lord would
spare mee a little before I got away
from hence, and be no more seene.
O that he would allowe mee but one
moneth or one weekes respite to be-
waile my sinnes and sue for mercie.
Wouldst thou then bee a new man?
be so now; Wouldst thou then seeke
Gods fauour? seeke it now. Wouldst
thou then amend all faults? amend
them

Ifs at deaths
approch
vaine and
foolish.

them now. Why doest thou not present those ifs and conditions, which will then bee but foolish thoughts? why doest thou not that this day, nay day by day all thy life long, which thou wouldest doe at such an extremity, seeing thou knowest not which will be thy last day? why doest thou not doubt all thy daies and endeavour to be such a one all thy life, as thou wouldest be at the point of death?

But put case thou knewest thy life would be lengthned out to some forty or fiftie yeares more, and that thou wert assured not to dy the vtmost expiration of those yeares: belike then thou wouldest nothing but follow thy lusts the while, and thinke the last yeare soone enough to reforme thee. But blind fooles they are, that are thus conceited: if thou canst not with the straining of all thy sinewes pull vp a yong tree of two or three yeares planting, how wilt thou hope to pull it vp, when the spurs of the rootes are fastened deep on euery side, and the boughes are like to the cowering
of

of a tent ouer thy head? Assay to root out but one vice now, whilest it is fresh and greene, and thou shalt find it a matter of some paines and difficultie: and will it be easier, thinkest thou, seuen yeares hence, when the custome of it is growne to a habit, or as it were another nature, and the generation thereof multiplied to an hundred and a thousand?

Say a man were now to carry a basket of stones fro London Bridge to Ilington, & setting forward about the stoopes with the basket on his shoulder, feeling the waight thereof to pinch and wring him, should presently (like a true louer of his ease) set it downe againe till another time, and euery day the while come and put in more stones, till it were heape ful and running ouer; would you thinke the basket would bee lighter at last for these daily additions, or this man likelier to cary it through then, being grown rusty with many yeares sloth, when it made him strug to stand vnder it in the beginning, while his strength

strength was fresh? No, no (my deere brethren) the longer wee continue in sinne, the fuller and heavier growes the basket, and the vnweldier wee grow that must be the Porters.

Come, come, vpon it, carry it you must, and it will neuer be lighter, nor you better able to beare it, then you be at this present; straine your selues for a furlong or two, though it sit vn-easie at first, you shall finde it lighter after a little vse. Better smart once, then ake euer; set about it & despaire not of the successe, by consideration of the difficulty: pray God both humbly and continually to impart vnto you his holy spirit, and to shed it out in your hearts, through Iesus Christ, that you may compresse your owne affections, and by his strength overcome all impediments, & walk more in all holy obedience before him: only be not your own foe, feed not that same humor of lingring, let not loose the raines to your corrupt affections, which cry stil, a little more sleep, a little more slumber: For the holy Ghost doth

doth not asist cowards & sluggards,
and such as sit idly with their armes
folded together; but those that la-
bour and endebour earnestly to tame
their natural wickednes, and to crosse
the swing of their lusts, those he dee-
meth worthy his aide; and they in
him, shall bee more then conquerors;
Set your hand to Gods hand, and the
worke will be nothing. The violent
and resolute, that breake thorow all
opposition, they and no other take
heaven by maine force.

But say that the Black-moore could
change his skin, and the Leopard his
spots, and that you hauing learned all
daies of your life to doe euill; could
at the last repent and doe well; yet
what an vnthankfull & vnbecoming
thing were it to spend your youthful
daies in the pleasures of the world,
and the seruice of the Diuell, & then
to bring your crooked and worne
daies to offer to the Lord. To call
the Diuell and the world to the feast
and full dishes, and let God stand as-
dore waiting (among the beggers)

for

for the reuerſion and ſcraps? The Lord himſelfe is driven to complaine of this baſe meaſure by his Prophet: *When yee bring the blind for ſacrifices, you ſay it is not euill, and when yee bring the lame & ſick, ye ſay it is good enough for God.* Offer it now to thy Prince; will hee be content with thee, or accept thy perſon, ſaith the Lord of hoſts? *Repent* and be aſhamed of this ingratitude; play not the harlots with God: let none haue the maidenhead of your youth, but your deere Lord and husband: Let none enioy the flower and beauty of your time, but hee that bought you with his precious blood; you are his, giue him his owne, let him haue it new & faire, not when it is mangled and miſuſed, that one cannot but bluſh in the preſenting of it. Caſt your ſelues into his embracement in your youth and health whileſt you haue ſomething to commend you, and his armes are open to receiue you; ſtay not looking for a better match, this is the beſt that euer you ſhall light on; take it

It whilest it is offered, you shal neuer repent you of your early bestowing. Hereafter perhaps God will hold you vnworthy of his loue, as heretofore you held him vnworthy of yours; and scorne you in your old age & sicknes, as you set not by him in your health and youth. The fiue virgins for lingring but one houre, and that in their youth and prime, were shut out of the marriage chamber, and had this answer to their knocking, I know you not, you are noe friends nor guests of mine. And shall wee thinke the Lord will open vnto vs, and giue vs a cheerefull welcome, lingring not houres but yeares, and prostituting our virginity and prime to the world and the Diuell, Gods sworne euemies? Yet the doore is open, you may fill your lamps with oyle, & be wise by their harmes. But if you put it in hereafter, the gates will be shut, and all your knocking will bee but so many fruitlesse strokes, rebounding vpon your owne hearts.

Lastly, whilest wee lie soaking in sinne

and his true freedom.

sin and returne euery day to our old vomit; we do pile vp more and more wood for our owne burning. I meane, we doe increase our accounts against that fiery day of wrath, which will come vpon as a theefe in the night, in which the beauens shall passe away with a noise, and the element shall melt with heat, & the earth, with the workes that are therein, shal be consumed; then shall all the thoughts of our hearts be discouered, and an account required of euery idle word that we haue spoken; So strict shall that iudgment be. Where will the vngodly and sinner appeare, when the righteous shall scarce be saued? whether will they turne them when they shall see the Lambe turned into a Lion, their Sauiour their Iudge, and their Iudge their witnesse, against whose testimony, there is no excepting? they wil with mountaines lay on them to keepe them from that meeting: what will these deferrers of repentance, being preuented and cast behind by their owne negligence,

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answere

answere for themselves in that great appearance, before the awful Maiesty that sits vpon the throne? with what confusion and shame shal they stand, when he shal say vnto them, *I sent you into the world to doe my will, and you haue done your owne wi/s?* I allowed you time and meanes to repent, you despised both time and meanes and repented not: I gaue you many good motions in your hearts to make you returne vnto me: and you put mee off still after so long waiting, with, *What we will amend; Did you thinke I would pardon you at last? How could you then in common gratitude displease so gracious a Lord?* Did you thinke I would not pardon you? what madnes besotted you that you durst offend mee without hope of pardon? I will now verifie my words, which I spake by my messengers, which I sent vnto you; Because you haue hardened your hearts against me, you shall not enter into my rest: *Goe ye cursed into everlast-ing fire, prepared for the Diuell and his Angels.*

O how shall these impenitent lingers then take on, howling and rauing, and cursing the day of their natiuitie, that the aire shall be then crazed with their hideous and gaffly clamours! And what a comfort will it bee to the godly, both yong men and young maides that haue serued God betimes, and taken paines to mortifie their lusts, to see the Lord at length proceede in iustice against the carelesse wicked ones, which haue liued in all pleasures and ease in this life, when they themselues haue been afflicted and maligned, and derided, for the profession of the Gospell of Iesus Christ?

O my Brethren and Sisters, when the Lord in that day shall haue done to you all the good that he hath promised, and shal haue made you Kings and Queenes to raigne with him and his roiall Son for euer: then it shall be no griefe nor offence of minde vnto you, that you haue not powred out your selues into all excesse of riot, and committed sinne with greedinesse

as the prophane & vngodly do. Then it shall not repent you that you haue consecrated the flower of your youth to God, who is so bountifull a rewarder of them that seek him. What hurt shal it be then vnto you that you haue shunned this lust, and that folly: this vice, and that wantonnes, which you might haue committed, and wherevnto you haue been tempted? what need you then stomach at it that you haue been termed modest fooles and precisians, and such other names of disgrace by the godlesse multitude, whom you see damned by a iust sentence, and haled away to endless torments before your face? where they shall beg that one of you may be sent todip but the tip of your finger in water, to coole their tongue in the midst of the flames, and shall not obtaine it; who would not rather mourne for their sins now, and forsake them now, and change his course now, though it bee with some vnease and wrastring at the first, then to wish he had done so afterward, when it is too late?

late? and to lament and roare in that remediless horror and despaire for euer: bearing a part in that dolefull morning and euening musicke of the wicked in Hell. *Wee haue wearied our selues in the waies of wickednes and destruction, and we haue gone thorow dangerous pathes, but wee haue not knowne the way of the Lord. What hath pride profited vs, or what benefit hath the pomp of riches brought vs?* All these things are passed away with a shadow, and as a post that rideth mainly by: wee haue had the righteous in derision, and in a parable of reproch: *We fooles thought their life madnes*, and their end without honour: But lo, they are counted among the children of God, and their portion is among the Saints. So haue wee erred in our imaginations, & the sun of vnderstanding hath not risen vpon vs. Now wee know, when it hurts vs to know; now wee vnderstand, when ignorance were a blessing. To conclude this Chapter and this first part of my Treatise, whatsoeuer you haue beene in the
 yeares

Wisd. 5.

*Wisd. 5.
 Woe it
 is
 to
 be
 proud
 in
 the
 day
 of
 wrath*

yeares past, bee new men now, I will not giue you respite till next yeare, nor next moneth, nor next morrow, but euen this day, this night, this houre in which thou art admonished, amend: remember the name of the Lord is I AM for euer; and he likes not them that are alwaies, I will be, repentance is neuer too soone, so long as the sinne is gone before.

Youth is the Spring, *Age* is the Haruest: in one we sowe, in the other wee reape, if in our youth wee sowe the seed of vertue and obedience, we shall in our age reap the fruits of ioy, peace and perseuerance to euerlasting life, if the *tares of vice and licentiousnes*, it will be hard if euer the haruest be other then vnprofitable bundles, which will but kindle the vnquenchable fire of hell vpon our heads. Let your creation, or your redemption, or vow in Baptisme, or the power and patience of the Lord, or the terrours of conscience, or Gods reiecting of our prayers, or Christs denying you his intercession, or the fighting of the crea-

creatures against you, or the Lords curse vpon your blessings; or the hardening of your hearts by custome of sin, or the vncertaintie of your death, or the difficulty of late repentance, or the base and vnbeseeeming measure offered to God, or the increasing of your accounts, or the strictness of the last iudgement, or hel-fire it selfe, or all these together, rouse and startle you from your bed of sloth, and cause you to reforme your liues, renounce the world and worldly wickednesse, and to honour the Lord your God, or euer he take his light from you, and or euer your feet stumble in the darke mountaines, lest while you looke for the light hee turne it into the blacknes of the shadow of death. But if you will not heare me, that giue you seasonable warning, my very heart shall mourn in secret for your stubbornnes, and mine eyes shall weepe and raine down teares, because the Lords people are sold vnto sinne, and the children of my mother are carried captiue to destruction.



THE SECOND PART.

CHAP. 5.

HAVING spoken of the mischiefes & dangers which wee stand liable to, so long as we are vnconuerted; Consider with me next the means which the Lord hath ordained for our conuersion; that if wee haue a minde of returning, we may make vse of them and not negligently passe them ouer without any fruit, as our fashion hath been in former times. Almighty God hath giuen vs first our life and being in this world, hee hath made vs men, and breathed in vs a reasonable soul, whereas when the clay was in his hand, hee might haue moulded vs into

Gods benefits.

into any othes shape ; hath giuen vs
our senses, and distributed all our
limmes, according to their proper
and seuerall functions: hee hath put
all the creatures in subiection vnder
our feete : so that from the glorious
Sunne in the firmament to the little
Emmet that creepeth vpon the dust,
euery thing doth vs seruice. Hee hath
preserued vs hitherto all our life long
from innumerable dangers, where-
into others haue fallen, and wherein-
to we had fallen, if his gracious hand
had not vpholden vs : And (which
passeth all this) he hath by the death
and sufferings of his owne Sonne re-
deemed vs from the mouth of hell,
into which else wee euery mothers
sonne of vs irrecoverably were fal-
len. Now saith the Apostle, this boun-
tifulnes of God leadeth vs to repen-
tance. Therefore hath hee bestowed
all these benefits vpon vs, and promi-
sed many more, thereby to stir vs vp
to abandon vicious life, and to be-
take our selues to his holy and bles-
sed seruice, *Try mee*, saith the Lord,
whether

Mal. 3. 10.

whether I will not open the windows of heauen and powre you out blessings without measure if you will returne vnto me.

O my Brethren, if your hearts be not sauage, how can it bee but this kindnes of so great a Maieesty, should binde vs to him for euer? what beastly ingratitude is it to turne so many comforts and good things, as he hath giuen vs (that wee might be the better able to serue him) to the dishonor and iniury of so louing a giuer by vsing them to serue vs in sinne? our dogs are not so vngratefull to their masters; the Lions and Beares haue shewed more courtesie and thankfulnessse to their benefactors. That hee hath spread our table with full dishes, and made our cup to ouerflow; that hee hath allowed vs warme clothing by day, and a well fethered nest to couch in at night, and bodily health to make these things sweeter and better tasted to vs, are bounties that we can neuer deserue while wee liue with all the obedience wee are able

to performe. But that God for man should become man, and that God for man should die in the flesh; and sustaine so many shamefull indignities & intollerable paines in accomplishing the worke of our redemption; this onely, this wholly and this more then all things, doth challenge vnto it, euen by speciall desert, all our life, all our labour, all our seruice, and all our loue. That a man frankly giueth his goods to another, is a token of no small bounty; but to bestow his owne life for another, and that not for friends but for enemies, as the Son of God did, when he died for vs, it is an incomparable and an vnconceiueable bounty, the Angels of heauen do wonder at it, & desire, (as *Peter* saith) continually to behold and looke into it: and surely if this bounty and graciousnes of our God, cannot win vs to cleanse our waies and forsake our sinnes, all the dewes of grace are quite and cleane dried vp in our hearts, and there is no hope that any thing will winne vs. But it will

will fall out by vs, as *Esdra*s in his second booke and 9. chap. grauely denounceth against some like vs. *Such as in their life have receiued benefites from the Lord, and haue not regarded to know him; but haue abhorred his lawe whilest they were yet in liberty, and when they had the leisure of amendment, and would not understand, but despised it: they must be taught after death by paine what it is to recompence euill for good.*

*consideration
of gods
iudgements*

note

Another good meanes to bring vs to repentance is, the consideration of Gods iudgements executed vpon sinners in all ages, whom God hath made examples for our admonition, on whom the ends of the world are come. The Angels for one sinne were throwne out of heauen. *Adam* for one sinne cast out of Paradise, and all his posterity after him condemned to perpetuall miserie. *Lots* wife for one sinne turned into a pillar of salt. *Moses* and *Aaron* for one sinne debarred from entering the Land of Canaan, *Michol* for one sinne plagued with barrennesse. The whole tribe of *Ben-*

iamin

iamin for one sin rooted out. Threescore and ten thousand Israelites for one sinne of *Davids*, in three daies consumed with pestilence. *Ananias & Saphira* for one struck dead in the place. And yet thou after many thousand sinnes, criest still God is mercifull, and presumest that thy part in that mercie will bee as great as the theeues vpon the Crosse. *God is mercifull*, I deny it not: So the Physician is skilfull, and yet giues ouer his patient sometimes, because he sees him to be incurable. If thou be damned, it is not because the Lord wants mercie, but because by deferring repentance thy heart is deaded, and thou art past recouerie, Tell mee not of the theefe vpon the Crosse, for of two theeues one was damned. It was a miracle, and miracles were no miracles if they were common. All the Scriptures thorow there is not one such another example to be found: and therefore for thee presumptuously to goe on in thy sins, vpon this shadow of hope, is all one, as if some good fellow should
hope

hope his horse would speake English, because once *Balaams* Assē vttered plainly the language of *Moab*. Surely these be they that destroy themselues with the workes of their owne hands (as *Salomon* saith) calling iniquity vnto them both with hands and words, and when they thinke they haue a friend of it, they come to naught.

But what should I speake of ancient iudgements, whē those that haue beene executed at our owne doores, haue not wrought vpon our hearts? To omit all other, what are wee the better for that dreadfull pestilence so lately amongst vs, when death like a mercilesse tyrant thrust all out of doores both old and young before him, as if he would take possession of our houses one after another, till hee had seazed the whole Citie into his owne vse? Oh my brethren, those that bee not blind may see, there is not one sinne lesse this yeare; then was the last. In the Church there is as much carelesnesse and contempt of Gods word: In the streets as much pride:

pride: In the shops as much lying and swearing: In the Tauernes as much drunkennes & excesse (notwithstanding his Maiesties act of restraint) In other places as much filthiuesse, and as little conscience and deuotion as euer there was before, so that the Lord may complaine of vs, as hee did of old: I haue smitten them, and they haue not sorrowed; I haue corrected them for amendment, and they are worse and worse. The Lord grant we be not cast off (as a father casts off his vnthrifitie sonne, when no meanes will reclaime him) and that the removing of his plague from vs (seeing wee are not bettered by it) be not a kinde of cruell pitie: and a giuing vs vp to our owne hearts-lust till our iniquitie bee full, that wee may then fall by an vtter destruction, chastening in the meane time the countries round about vs, as hauing some hope of their turning and amendment.

Let vs therefore with all speed humble our selues vnder Gods mighty

ty hand, and make a godly vse of his iudgements that euery little chastisement of his may driue vs to a loathing and forsaking of our former euill waies; that we may stand in awe and not sin: for as our God is a iea- lous God, and a consuming fire, so shall he smell a saueur of rest, and re- ceiue an attonement for the land; so shall the light of his countenance bee lifted vp vpon vs, and so shall it goe wel with vs and with our children af- ter vs in their generations.

The word
preached by
Gods Mi-
nisters.

Another very direct meanes to this end, is the preaching of Gods worde and the voice of his Prophets and Ministers, rising vp early, and premo- nishing vs of our danger, and shew- ing vs the way wherein wee should walke. Therefore the Lord when he sent the Prophet *Jeremy* to the people of Israel and Iuda, hee bade him pro- claime a fast, and tell them what hee had threatned against them: Because (saith the Lord) it may be when they heare the euill that I purpose to bring vpon them, they will returne from their

Ier. 36.

their wickednes, & so by that meanes
I may forgiue them their sinnes, and
receiue them to fauour. This is the
manna that came downe from heauen,
this is the *immortall seede by which so*
many are born to God. How great cause
haue wee to blesse the Lord that it
hath pleased him so to dispose of vs,
that we should be borne and bred in
such a time, and among such a people,
as professe the faith of Iesus Christ,
and are daily taught and instructed
both to belecue & liue accordingly?
Our Fathers longed to see these daies
and could not see them; we feare no
burning nor imprisonment for pro-
fessing the doctrine of Christ, wee
need not crosse the seas to seeke in-
struction, we may in a blessed freedom
of minde and body approach to Gods
altars, *and sit at the feete of the Lords*
Prophets, and heare of those heavenly
comforts and directions from their
mouthes. Neuer was London so wel sup-
plied with godly reuerend Ministers,
since the first stone of her wals was laid,
then in this v.ry day. The Lord Iesus

continue and increase the number.

But what account make we of these meanes? we can content our selues to sit an houre in the Church to heare gods word taught, not for conscience but for fashion, as our deedes make plaine. For where almost is he or she that hath left any one deere sin this seauen yeares, though twice seauen yeares they haue heard it condemned? nay, (which is strange) vpon the monday we commit those very sinnes which vpon the Sabbath day before were to our faces most particularly reprocued, which were enough to discourage vtterly those men of God in the worke of their ministerie, they taking such paines, watching for vs, when we sleepe, studying and spending their spirits to bring vs to repentance, and we (like wretches) making small account of it, and profiting little in godlinesse by it: but that the Lord hath said, his word shall neuer goe forth in vaine; but either it shall lift vs vp higher to his courts in heauen, or sinke vs down deeper into the pit

pit of hell. And the labours of his Ministers shall bee as highly rewarded for leauing the gracelesse ones without excuse, as for conuerting a weake soule from going astray.

A Seruant when hee is commanded to doe any thing by his Master, will feare to looke his Master in the face, or to come in his way if hee neglect it, and doe it not. How dare wee then hauing sate in the Church, and there heard (out of the Pulpit the seate of Gods Oracles) sin forbidden, repentance enioyned, our negligence taxed, not once, but continually from time to time, with precept vpon precept, line vpon line : I say, how dare we presse so boldly without any awe or reuerence into the presence of God (the great Master of all Masters in the world) Sabbath after Sabbath, and yet guilty to our selues in the meane time of so great disobedience? vnlesse we come thither in an insolent fashion to stout and out-face the Lord; or to laugh in our Beeres at his weaknesse that will be borne in

hand with a cunning semblance, and as well pleased as if the deede were performed.

O my brethren, tremble to dally in this sort with the Almighty: if hee speake, let his seruants heare: if hee command, deferre not to doe it: receiue it not as the word of man, but as it is indeed the word of God. Pray aforehand that you may feele the vertue and power of it in your heart, renewing and changing your wils and affections: let the feete of them be beautifull that bring this tidings of peace and good things vnto you: They are the Embassadors of the euerliuing God, and disposers of his secrets: they are our Fathers in Christ, by whom we are new begotten to eternall life. The Lord hath given them power out of his word to pronounce his sentence, so that what they binde on earth is bound in heauen: and what they loose on earth is loosed in heauen. Let vs haue them in singular loue and reuerence for their workes sake. The contempt of their

per-

persons is a notable policie of the diuell, to make their teaching be contemned also. Let vs shew our thankfulnessse to God for them, in obeying those things which they command vs in his name. They haue called vpon vs long enough for amendment; let them now haue cause to commend vs that we haue amended. Let our hearing bee at length a ioy to them, lest their sorrow hereafter bee a witnesse against vs: One *Jonah* conuerted *Niniueh*, what a shame is it to vs that so many *Jonahs* should doe no good in London?

Another meanes to set vs forward in the way of repentance, is the reading of good bookes, and mutuall conference, and exhortation one of another. These doe both after one sort bob vs continually on the elbowe, and euen importune vs to wel doing, and would worke some good effect if wee were not negligent and carelessse in the vsing of them. But so it is, how much time doe we spend idly in doing nothing, or vnthriftilly in doing

Good
bookes and
conference.

doing naught, neuer taking a good book in our hands all the week long, though we haue choice of many, and our trades will beare it; or if wee begin, it growes irkesom straight before wee haue turned one leafe ouer; or if we haue the patience to goe thorow to the end (slightly enough;) we cast it in a corner to bee moulded and moath-eaten, and are as much the better as he that hath lookt in a glass is, after his backe is turned: because we doe not stirre vp and whet our remembrance by a second more aduised reading, esteeming our old books as olde friends, which must euer now and then bee visited, that acquaintance may be renewed and not lost.

So for our mutuall exhorting one another, how vnequally haue we performed it? sparing them too much with whom we are inward; & reprouing them too tartly whom wee like not so well: and perhaps thinking scorn to be admonished our selues by any. How many times when we haue met together for our comforts, and to the

the edifying one of another in godlines, haue we burst out into prophane and idle talk, letting our mouth loose to all vanity, that should haue vtered gracious words, giuing prooffe of the inward sanctification of our hearts: so slie is the diuell (the perpetuall enemie of all good things) when wee go about to diminish his kingdome; to rob vs from our selues, and diuert our best thoughts another way. I speake this the rather, that all those that are the professors of the Gospel, might vse these meanes hereafter with more care and conscience, lest they be ouer-reacht by this slight of Sathan: and set a watch before their mouth, and keepe the doore of their lippes, that they giue no example of lightnesse or vanity to them that are new conuerts. nor vnto any other: but carrying themselves as paternes vnto them, in word, in conuersation, in faith, in spirit, in loue and in purenesse, that euen those that are backwardest in religion, may bee drawne by their integrity to repentance from

the corruptions of the world. For vertue shewes so well in whomsoever it is, that it stirres vp a meruailous loue and desire of it in them that behold it.

But if neither Gods benefits, nor his iudgements, nor his word, nor godly bookes, nor the good counsell and admonition and examples of our brethren (who are more carefull of our saluation then we our selues) will preuaile with vs, let the shortnes and vncertainty of our owne life make vs looke about vs. For what is our life but a vapour, a flower, a flash, a shadow, a dreame, vanity, nothing? Haue you euer obserued the bubbles which boyes blow vp in a shell of sope-water, how some being swollen to a determinate quantitie, breake immediately in the shell? some the wind whisteth vp aloft into the ayre, and are dissolued there: some flie alowe by ground, till at length they dash against the ground, and come to nothing. Such things are men and women, whē you see a thousand of them wal-

walking the streets, imagine you see
a thousand bells or bubbles of water
wandering vp and downe : some a
high aboue all their fellowes (as the
gale fauours them) some in a lower
region, and with a thought as high
as the highest : some beneath that
lownesse, and some as low as the pa-
uement. Now stand still a little and
marke them, and you shall see some-
times one striking out another, some-
times ten, or twenty, or thirty pop-
ping out of themselues, and instantly
so many more (some of the highest,
some of the lowest, some of the mean
ones one amongst another) so that
anon you cannot see one of the olde
men or bubbles left, but all are new
men or new bubbles (call them which
you will, for all is one) blowne vp in
the places of the former.

If this be our best firmenesse, if our
mettall be thus full of flawes, if our
life be but a moment, and yet vpon
that moment depends eternitie of
weale or woe in the life to come: who
would not take opportunitie by the
fore-

foretop, and make hay (as the saying is) while the Sun shines: who would put off his amendment till to morrow, when he knows not what a day may bring forth? Man knoweth not his end (saith the wisest among men) but euen as the fishes bee taken with the hooke, and the birds be sodainly intrapped with the snare, so are the children of men preuented with the euill day when it comes vpon them sodainly.

When the tree falleth, whether toward the North or South, there it lieth: and in the same state you die, you shall be iudged. Learne therefore to number your dayes, and consider seriously of your latter end, that you may repent betimes, for that is wisdom; and depart from euill, for that is vnderstanding. Or if you scorne all other schoole-masters, learne of the Diuell one rule of policie; He knowing his time to be short, will do what mischief he can, you knowing your time to be short, doe you what good you can.



CHAP. 6.



Here remains yet three other means, which I cannot pass ouer without making mention of them.

The first is the care of masters, and the discipline of a well gouerned house, which may set straight the manners of a yong man, and restraîne him from those vices, whereto by reason of his age, or the corruption of the place, he is inclined: For the pro- uerbe holdeth for the most part true; LIKE MASTER, LIKE MAN, If *Abraham* feare God, his seruants and houshold will be religious. If *He- rod* scorne Christ, his captaines and courtiers will deride him also. In the Historie of the Apostles Acts, when any housholder was conuerted to the faith of Christ, you shall finde it said;

The

God's
carefull
Masters.

The man beleued and all his household, shewing, that as they were swaied before of an Idolatrous master, to superstition : so now they are swaied by a Christian master to the true worship and seruice of God.

Here therefore I thinke it not amisse to shew the dutie of a Master in some measure as God shall enable me; not that I would take vpon me to teach my elders and betters (yet let none disdain to learne of yong ones, seeing euen our cradle sometimes may teach vs wisdome; for out of the mouthes of babes and sucklings hath the Lord ordained strength) but to the end that wee that are yet seruants and prentises may know how to carrie and behaue our selues, when it shall please the Lord, to lay such a charge vpon vs.

First, (my Brethren) when the Lord shall call vs to this waightie charge, that we come to be rulers of families, and that we keep seruants, it behooueth vs, nay, wee are bound in dutie to God, to haue as great a care
of

of their saluation as of our owne,
and to see they doe their faithfull ser-
uice to God, as wee will looke that
they should faithfully serue vs: For
assuredly that seruant that is not faith-
full to God, can neuer bee faithfull
to his master; but he that serues God
with a good conscience, will serue
his master with a good conscience.
The awe and presence of his master
to ouer-ride and chide him needs not,
for his owne heart will check him,
and the feare of God will keepe him
from vntrustinesse. You may finde a
kinde of pickthanke officiousnesse in
seruants of another making; but there
is no seruice like his that serueth man
for conscience toward God.

And beside our dutie to God, and
desire of faithful seruice to our selues,
the care we should haue of our chil-
drens godly education, that they be
not corrupted, should double our
care to keep godly seruants: For the
liberall disposition of a child is easily
silt with the leaud manners of a ser-
uant. Hence it commeth that almost
their

They doe
best serue
their Mast-
ers, that
haue lear-
ned first to
serue God.

their first words are ribauldrie and fearefull othes, and that they learne to blaspheme God before they can plainly speake God; yea sometime they proue twofold more the children of Satan then their Tutors were: For a new vessell will keepe the ratch of the first seasoning a long time after.

Cause them therefore to frequent the holy exercise of religion, as Preaching, Catechising, Prayer, Sacraments &c. Bring them with you, where they may bee instructed in the waies of the Lord to doe righteousness, especially on the Sabbath day: because that is a day appointed and set apart of God himselfe for his worship and seruice, wherein he wil haue our seruant as free as our selues, and to the end we may prepare them the better to the sanctifying of the Lords day, wee are to call them vp betimes in the morning, to prayer, wherein first wee are to thanke the Lord, for all his mercies to such vnworthy wretches, and namely for the rest and pre-

preseruacion the night past : Then to beleeue his Maiestie that hee would so prepare and fit our hearts to the profitable retaining of his most holy and blessed word , and so direct the mouthes of his Ministers that day in the vttering of it , that it may bee a comfortable sauaour of life and saluation to vs, and not a sauaour of death vnto destruction.

And hauing ended this dutie by seuen in the morning, we may if wee will directly goe where there shall be a Sermon vntill eight , so comming home we are to goe to our owne Parish Church, both in the forenoone, and in the afternoone ; and after that to some Lecture as there bee diuers (blessed bee God) in diuers parts of the Citie. And hauing thus spent the day till six at night, we are not to content our selues there, thinking we haue done by this time a work of supererogation ; but to come directly from the Lecture to our houses, and call our seruants together, to prayers to almighty God, that it would please his

*at 7 o'clock of
morning
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his Maiestie to giue a blessing vpon that which wee haue heard, that we may auoide the sinnes, execute the good duties, feare the threatnings, and lay vp the comforts from the mouth of his Ministers plainly shewed and laid down vnto vs. And hauing ended prayers for that instant, we are to examine euery one of them particularly what lessons they haue learned at Church, and what vses they were taught of those lessons: and hauing done that, to giue them a generall exhortation, encouraging them to goe forward in godlinesse, which hath promises of this life, and of that which is to come, and so to make an end for that time, with singing a Psalm of thanksgiuing.

Now as we are to performe these duties on the Sabbath day, so wee haue our duties to performe on the week daies also: For it is not enough for any man to giue his family victuals, and prouision one day in the weeke, and let them fast all the rest of the weeke after, for so he should soon
make

make a leane household; but we must deale with our seruants in Spirituall things, as we deale with them in corporall thinges; that is, as wee allow them meat and drink sufficiently all the weeke dayes, and on the Sabbath day they haue extraordinary dishes: So although wee haue beene carefull to pray and instruct them in religion on the Sabbath day: yet we must looke wee doe our duties in the weeke daies also, although not like vnto the Sabbath: for the Lord doth not require it at our hands. This discipline and good order, if we would carefully inure our Prentises to, seuen or eight yeeres together, till their first youth (the age which is set vpon the very pinnacle of temptations) bee past ouer, methinkes it were enough to kill all the weedes of vices in them, and to make euen Atheists religious, and grow into a habit of sanctimony, and godlinesse. —

Here I thinke it needfull for euery one of vs, (as we are yet seruants) to know our duties also; that wee may

H

demeane

The prentises practise in godlines,

demeane our selues, agreeably to our present condition.

First then we are to follow the counsell of the Apostle, to be obedient vnto our bodily masters with feare and trembling, because they be (in their places) vnto vs as God, God hath set them ouer vs in his owne stead: and therefore we ought not only to carry a reuerend estimation of them, counting them worthy of all honour, but to performe our dutie and seruice vnto them, not to the eie as men-pleasers, but as the seruants of Christ, doing the will of G O D himselte singly and from the heart, labouring continually to please them, and submitting our selues to them in all things, as the holy Ghost commandeth. But this must not be vnderstood absolutely, but with an exception; *So they be lawfull things.* For if a master command his seruant to speake a lie, or to sweare his commodities cost so much, when they cost much lesse, or to breake the Lords Sabbath; in such a case wee ought rather to obey God then

alay is on
Icaine

then man : but in all iust and lawfull
impositions (not crossing their royall
commandement) we are to conforme
our selues in all dutie and obedience
to them, yea not only to the good and
courteous , but euen to the froward
and sower. For this is thank-worthy,
saith Saint *Peter*, if a seruant for con-
science toward God endure smart,
suffering wrongfully. But it is a great
fault in vs that are seruants, that if
correction be giuen vs (though with
iustice and discretion) wee will say
most commonly wee deserue it not.
This is not the saying of the holy
Ghost : For (saith hee) what praise is
it for a seruant to bee buffeted for his
faults ? but and if yee fault not , and
yet suffer hard vsage and take it pati-
ently, then is there thanke with God.
And herein what better satisfaction
or quieting of our mindes can we de-
fire, then the example of our Sauour
himselſe, who neuer sinned, neither
was their guile found in his mouth,
yet he was reuiled, and reuiled not a-
gaine, he suffered beyond all degrees

of patience, and opened not his mouth; but committed reuenge to him that iudgeth righteously, euen to God his Father: So ought wee (my Brethren) when our masters be out of reason, and offer vs extreame measure, to put it vp and endure it patiently, knowing that they also haue a master in Heauen, who beholdeth with an equall eye both vs and them; and not to answer, Sir I deserue it not: For if correction should not be giuen to the most of vs, till we confesse we deserue it, it should neuer be giuen vs.

Heere I cannot keep silence, but I must needs make knowne how good and gracious the Lord hath shewed himselfe in this case to mee his most vnworthy seruant, and the rather to cause all other Prentises to thinke themselues not miserable, but most happy, when the Lord hath set ouer them such masters, as giue them deserved correction with wisdom and discretion: For certainly (my Brethren) had not I had such a master,
(whose

(whose care and diligence hath been so great ouer me, in restraining mee from that scope and libertie, which my wretched and vntained nature did desire) it had been better a thousand times I had neuer beene borne: For my bringing vp from my childhood, vntill the time I came to my master, was most miserable and wretched, by reason of my sinnes and the ignorance wherein I liued, as the case of too too many is in these daies: yea and since I came to be a Prentise (vntill of late time) my life was most odious & abominable, both in the sight of God and Man. But blessed be the name of the Lord, who hath giuen me a good master, to hold me backe, that I could not bee so wicked as I would, and hath now also in some measure opened mine eyes, (which haue been a long time kept shut) that I might see how to wind my feet out of the snare of Satan.

Therefore my deere Brethren (vnto all those I speake that desire to be partakers of the heauenly ioyes in

Vngodlines
of Pren-
tises.

the life to come) shew your selues obedient to your masters, and submit your selues vnder the yoke, yea although it be irksome to the flesh: for you know not the great profit and reward that commeth thereby.

But certainly (in griefe I speake it) Prentises for the most part were neuer so leaudly and wickedly giuen, neuer so vaine and so licentious, neuer so full of scoffing and derision, neuer so insolent and contemptuous of God and good men, as they be in these dayes. For we are so apt to be corrupted, and (being corrupted) to corrupt, partly by reason of our nature, and partly of the place, that vnllesse our masters be the more circumspect in bringing of vs vp, the soules of many thousand Prentises will be required at their hands; impunitie boldening vs in sinne, and sinne deceitfully hardening our hearts, that all thought of repentance is put away from vs; or if any shall friendly remember vs, his best thanke is a mock
for

for his labour. When inquisition shall be made for bloud of soules, I would euery one could stand forth, and say, *Not guilty*, but the Prentises themselves. But I feare greatly that the Masters will bee to blame in that day also, and be put to their shifts for a curreant answer, when they shall finde none.

For (without offence to any man, I will speake a little) where is that Master almost that questions with his seruants about any religion at all? It may be sometimes he will send them to Church; but when they returne, what doth he aske them of their learning or profiting there? vnlesse perhaps once at the hundreds end he vouchsafe to know the chapter and verse of the Text, which (betweene the Church-doore and home) euen a Parrot wold be taught to pronounce. Let him send any of his people of some worldly businesse, and hee will be sure to aske him how he sped, and nothing will he leaue vnasked to vnderstand the effect of the errand hee

sent him about: but for Gods businesse and soule matters bee they performed negligently, or not done at all, it mattereth not; he is sure no account will bee required of any such thing all the time of his prentiship. And this is the reason that seruants depart as ignorant, after they haue serued seuen or eight yeares seruice, as they were when they came first (not of their trades) I meane of that which is more worth then all the trades in the world. For a man shall profit much to know God. The true knowledge of God will bring more sound profit in one day to a man, then the best trade in London will doe in seuen yeares. For godlines is profitable vnto all things (saith the Apostle) as hauing the blessings of this life, and of that which is to come.

Howbeit, some there be in London that I know (and more I doubt not that I know not) which vse good orders in their houses, to the generall good of their Families (and I desire the Lord to increase their number)

But

But a hundred to one neuer spent any time with their seruants, in the exercises of religion, no not so much as to call them to prayers either morning or euening once in a yeare, whereas they are bound (in duty to God) to do it euery morning & euening; and although there were no cōmandement from God, nor president in this kind, yet very necessity, and the sloth of youth should constrain vs; and surely if masters would care as they should, to train vp their households in the fear of God, and in the practise of good things, it could not be that London should harbour so many vngodly Prentises, or that diuers men should cōplain (as they do) of seruants leaudnes, that they cannot thrue in the world; for they haue good meanes of getting, but is spent they cannot tell how, so soon as it is gotten: Alas! how can it bee any otherwise? if their seruants be not taught the feare of God, and to keep a good conscience, how is it possible that euer they should haue any true seruice at their hands?

But

Chap. 6. *The prentises practise in godlines,*

But some will say againe, this is not so: for by experience I can speak this of a truth, that for mine owne part I neuer instructed my folkes in all my life in any religion at all: No, I neuer heard them so much as to read a chapter, and yet I thanke God, he hath blessed me with good seruants. For I finde my riches to increase, and I thriue well, and therefore it is not the bringing of them vp in religion, that makes a man come forward in the world; but if his fortune bee good, wealth will come on.

Fortune? no, no, it is the great handy-worke of God in some mens seruants, that hunger and thirst after righteousnesse, and seeke more for saluation then their masters be aware of, (or else their poore soules might be cast away and perish for euer) and then who knows not that such a man thrives for his seruants sake, as *Laban* did for *Jacobs*, and as *Petiphar* did for *Iosephs*? Or it may be, God casts his blessings into thy lap (euen against all meanes) to stirre thee vp
to

to greater thankfulnesse and care to
serue him afterwards, or else to leaue
thee the more vnexcusable in his
great iudgement for not performing
such dutie and seruice.

And therefore let none cast sur-
mises of excuse to colour or shift out
the matter any longer, but wherein it
appeareth to your own consciences,
you haue beene negligent, make a-
mends with more care hereafter: aske
not which of your neighbours doth
thus and thus, and if they doe it not,
you meane not to begin. But resolu-
e you with *Ioshua*, let others take what
course they will, *I and my house will
serue the Lord*. Let your people see
you going before them in the practise
of euery good thing, and in the ab-
horring and auoiding of euill, so shall
they first feare to doe that which
you hate, and at length fall in loue
with that which you practise. It shall
get you more authoritie and respect
with them heere, & increase the bles-
sednesse of your owne soules another
day, that you haue been the meanes
(through

(through the blessing of God) to saue your poore prentises soules also.

And heere I shal desire my worshipful masters of this City (to whose sight this litle handful of papers may come) not to take offence at any thing I haue spoken out of zeale and heartie meaning, nor to impute it to arrogancie in me, that I haue intermeddled in their offices. (From which proud sin (I thanke my God) I am free) but if it be iust that I haue saied, and agreeable to Gods word, that they will not disdaine to do it, it shall not onely be no disparagement, but praise and honor to them, comfort to other of Gods children, and ioy to the Angels in heaven, that by their religious care, their seruants are made gods seruants with them, & there is such a towardly and hopeful succession to stand vp after them, that as the Thessalonians were examples of godliness to those of Macedonia: so Londoners at length may be like examples of piety and religiousnes to all the neighbor townes of *Great Britaine* also.



CHAP. 7.



He next good meanes
to waken vs out of the
sleepe of sinne, and to
quicken vs to a new
conuersation, is the
sweet consolation & ioy which God
giueth vs in our soules & consciences
of his seruice, after wee haue once
made our peace with him by sound
and seasonable repentance. This is the
peace that passeth all vnderstanding;
this is the earnest of our inheritance;
this is a present tast or say of the ioyes
of the life to come. I know my words
seeme to the carnall and vnregene-
rate a fained thing, as the womens
report of Christs resurrection did at
first to the Disciples; but if thou
wouldst doe as they did, neuer leaue
til in thine own person thou hast tried
out

Heb. 12

out the truth of this matter, thou shouldest feele within thee such a paradise of sweetnesse, as thou thy selfe were not able to vtter. Thou shouldest see with what comfortable cheer Christ would offer himself vnto thee; with what delicates he would refresh thy soule; what secret affections hee would inspire into thee; and with how pleasant a cup of loue he would make thee merrie, if thou wouldst follow his pathes, forsaking the by-waies of sinne and worldly vanities. The least drop of this diuine sweetnesse, would vtterly distast vnto thee all the pleasures of sinne, that euen the remembrance of them would be irksome and vnsauorie.

For mine owne part, I haue had experience of this which I say. For (to my shame I speake it) I haue been as leaud and as wicked a fellow as euer thou hast been whosoeuer thou art: and one that hath made as small conscience of sinning against God as euer thou hast done, either in swearing, or lying, or prophaning the Lords Sabbath.

bath, or in deriding the deere Saints
and seruantes of God. Nay, what vice
would I haue left vnpractised, if I
might haue come to the knowledge
of it? what pleasure, or vanitie, or
abomination can be named, whereof
I would not haue had, not a dram or
sip, but a drunken carouse, if the Lord
by good meanes had not restrained
me from such effusion of beastlinesse.
It irketh me to think in what a feare-
ful state I liued in at that time: for had
not God beene very mercifull vnto
me, the earth might haue opened, and
swallowed me vp quick for rebelling
against his great Maiesty, being Lord
of heauen and earth: but such was
his goodnes to spare mee, and such
was his patience, to waite for my re-
pentance: for euer magnified be his
holy name therefore.

For this cause, when once it plea-
sed his Maiestie (in some measure) to
giue mee a sight and feeling of my
finnes, through the preaching of his
word (which I had a long time heard
in vaine before) as also by meanes of
some

some of my Brethren in Christ Iesus, stirring me vp continually with such like admonition as I do now stirre vp thee, I consulted not with flesh and bloud, but presently set my selfe to resist my former euill inclinations, resolving and endeououring euery day to change the tenor of my life, and to serue God in better manner then euer I had done before, giuing small regard what the companions of my leaudness, and other of the prophane multitude did say of mee, nor what deriding termes they bestowed vpon men: for I saw no other way but either I must be a hel-hound, or be called a *Paritran*. And therefore I chose rather to suffer reproch, with the children of God, and to abide the name of hypocrite & dissembler, &c. then to bee a varlet with euery varlet accounted an honest fellow amongst the prophane. And so continuing in this course, and framing my selfe to liue more and more in the feare of God, shaking off my old sins, I felt in my selfe in short time such a sweet
and

and comfortable change, and such inter-
nall heauenly ioy of Gods seruice,
that I would not haue exchanged it
again for all the chorest delights of
the world heaped at once vpon my
hart. And surely, my Brother, if thou
wouldst once enter into this resolu-
tion (as I haue done) turning from
dead works to serue the liuing God;
thou shouldest see what a banquet of
celestiall delicates hee would set be-
fore thee, and how plentifully hee
would powre forth the wine of his
consolations vnto thee; that thou
mightest say, as *Iudith* did in another
case: *I will drink now freely O my Lord;*
because my heart is merrie this day
more then ever it was in all my life be-
fore. Only for this shalt thou feele sor-
row, that thou hadst not sooner em-
braced the meanes of thy conversion,
that the sooner thou mightest haue
been partaker of this diuine ioy, and
these soules rauishing comforts.

The last meanes I will speake of, is,
the consideration of the ioyes of hea-
uen, whereof the ioy of Gods chil-
dren

Iudith 13.
18.

*turning from
sins to good*

an on

dren here is but a little drop or spark: that heauen the consummation, perfection, or euerlasting wel-head of all pleasures that can be seene, named or conceiued: seene, named, or conceiued, said I? nay, no eye hath seene, no eare hath heard, no thought hath euer comprehended the ioy, the pleasure, the felicitie, the glory which God hath layed vp in the life eternall for them that serue him, with an vpright heart in this world. The Scriptures doe sometimes resemble heauen to a Paradise or pleasant field; sometimes they describe it by a goodly Citie; sometimes by a Kings Court; but what are these but worldly descriptions of that which passeth all the world? Go out into the most delightfull parts of the Country, view the faire hilles, the flowrie vallies, the crySTALL fountaines, the cleere riuers, sweet woods, goodly plaines, variety of fruits, melody of birds, &c. and all this is nothing to it. Goe into the Citie, suruay the stately gates, firme wals, beautifull edifices, neat streets, rich

rich household-stuffe, all the desirable things in the warehouses and Chests of Merchants, Goldsmiths, Jewellers, &c. and all these are nothing to it. Goe into the Court, note the multitude of suters, traine of attendants; magnificent feasts, pompous service, musical Instruments, faire Ladies, glistering Courtiers, maskes, reuels, all the pleasures of a King; and all these are nothing to it. Let the best wit in the world bestow his vtmost skill to set out all the delights and pleasures of the sonnes of men in their liueliest colours, yet all his expence of oratorie will scarce giue you a glimpse of this. Rack your owne thoughts vpon the tenters, shape out in your conceit a thousand formes of pleasure, yet all these are scarce a shadow of it. And thinke what a kinde of blisse that is which passeth al comparison, all vtterance, al conceit of the wisest humane heart. Neither is this for a day, or a moneth, or for a terme of yeares, but an euerlasting state of blessednes vnderminable so long as God is God,

Sumptuous

argely plane

and that is world without end; we want a word to expresse it. And shall wee let slip such a booty through our negligence, or wilfulnesse, or sloth, or inconsideratenes?

If we doe carelesly ouergoe but a good bargain in our ordinary trades, which might yeeld vs a few crownes profit, how doth it vex and chafe vs afterward? and doe we thinke such a losse as this will be borne with ease if wee once ouergoe it, when it might earst haue been had for so little timely paines? Beleeue mee, my Brother, the onely losse of heauen, to a soule able to apprehend the losse, is a sufficient hell, if the Lord had appointed no other torment for euill doers.

Come, come, stand no longer in thine owne light, see thy good, and take it. Why wilt thou let slip the opportunity which nothing in the world can purchase thee again? Why shouldest thou not euen in this houre change thy life, and make an end of wilfull sinning against the Lord? Is it for that thou art loth to forgo thy old
de-

firms

delights, thy pleasant companions:
 & boon societies? alas, what are those
 sliding base delights to the solide and
 noble delights I spake of euen now?
 or thy earthly fellowships, to the so-
 ciety of Angels and heauenly spirits?
 Is it for that the waies of godlines are
 hard and painefull, and laborious? Is
 not the enioying of a Kingdome a
 good salue for that sore? surely if all
 the paines and labors of al men in the
 world were layed vpon thy shoulders;
 if all thy life were nothing but wee-
 ping and lamentation like *Ezekiels*
booke: nay, if thou shouldest for a time
 endure hel-fire it selfe, that afterward
 when Christ commeth in his glorie;
 thou mightst be reckoned among his
 Saints, and enioy the heritage of his
 chosen children; yet were not all thy
 paines and sufferings worthy to bee
 ballanced with the participation of
 such an infinite and vnspokeable
 waight of glory. But to the vnwillling
 euery thing is an excuse. For the ser-
 uice of God is easie, and his yoke is
 sweet. I will run the way of thy com-

mandements (saith the kingly Prophet) when thou shalt enlarge my heart. And againe; My delight is in thy commandements: yea they are the ioy and reioycing of my heart.

What doest thou feare lest thou shouldst fall away again after thou hast bin once inlightned, that there can bee no more reniuing of repentance; and so thy last end should bee worse then thy beginning? care thou by making thine election sure by good workes, pray vnto the Lord for his strength and assistance, and feare not this feare, for it will bee as impossible for thee (beeing once regenerate and made the child of God) to fall finally away from godlines, as it was for *Ieremy* to hold his peace (notwithstanding his resolution of silence) when the word of the Lord was as fire or gunpowder in his heart.

Doest thou doubt whether God will performe his promise? then neuer take vpon thee the name of a Christian, hee renders vengeance to the vngodly, why should we doubt whether

whether he will recompence and reward weldoers? Thou shalt heare thousands complaine of the falsehood and faithlesnesse of the world, whom thou trustest; if any haue complained of Gods slacknesse, God hath driuen him out of his owne prooffe anon after to recant, and to say with the Prophet, *This is my weaknesse.*

Doeft thou feare the reproch of nicknames and ignominious termes, which the new conuerted children of God doe alwaies light on? art thou so without heart, and so very a coward, to be blowne from thy profession with the breath of a prophane mouth? haddest thou rather keepe credit with the world and the Diuell by weltring in sinne, then serue God after the way which is counted discreditfull by the godlesse of the world? A generous horse though twenty cures come out barking and snarling at his heeles, as he trotteeth along the street, keepeth on his pace without so much as looking backe at

reprochfull

them. So when these barkers of Gods seruants, and deriders of religion and good things, step forth against thee, to hinder thee in thy course of a new conuersion; let the height of thy minde disdain to regard them, or take notice of them; thinke they are but the Diuels ban-dogs, hissed on by him to make thee breake thy pace in the waies of godliness; and therefore so much the more courageously goe on, that they may see how much they are despised.

If all this cannot moue vs, we haue hard and foolish hearts; and I can say no more, but we may goe forward in our sotted course, til we reap the fruit of our ouer weening. But I hope better things of you (my brethren) and such things as accompany the feare of God and saluation, though I thus speake: Suffer not (I beseech you for Christ Iesus sake) my hope to bee in vaine.

THE THIRD PART.

THE THIRD PART.

CHAP. 8.

HERE methinks I heare
some say, whose willes
& affections the Lord
hath begun to renew
and change, whom
yet Satan would wrap
about with the cords of their owne
f frailty; I would faine repent, but I
cannot: my faith is so weak, and my
heart so hard that I cannot be e forie
for my finnes as I would.

This is a sweet saying (my Bre-
thren :) For what can a man haue
more then to feele his wants? for o-
therwise how should we hunger and
thirst after righteousness: and yn-
doubtedly, he that hungers thus shall
bee satisfied, for the Lord that know-
eth what we want, better then we our
selues, looks not so much to the
outward shew of repentance, as to
the

the inward affections of the heart, which are as actions in his sight: and though our faith and repentance be but weake, yet let vs know this assuredly, that the Lord looketh more on the qualitie, then on the quantitie. Is a weake faith no faith, is a weake repentance no repentance? nay,

The desire of reconciliation with God in Christ (saith a godly writer of our time) is reconciliation it selfe: the desire to belecue is faith indeed; and the desire to repent (in a touched heart) is repentance it selfe, not in the owne nature, but in Gods acceptation. For if wee being touched thoroughly for our sinnes, do desire to haue them pardoned, and to be at one with God; God accepts vs as reconciled. Onely our desire of reconciliation must not be a flash but constant and continued. Secondly, earnest and serious, though not alwaies alike, yet at sometimes so, that we may say with the Prophet David; *My soule desireth thee, O Lord, as the thirsty land desireth raine; or the chafed Brier the*

and his true freedom.

runners of water. Thirdly, it must be in a touched heart: for when a man is touched in conscience, the heart is cast downe, (and as much as it can) it withdrawes it selfe from God. For this cause if then there be any spirituall motions whereby the heart is lift vp vnto God, they are without doubt from the Spirit of God, So then, though as yet thou want firme and liuely grace, yet art thou not altogether voide of grace if thou canst vnfaignedly desire it, thy desire is the seed, conception or bud of that which thou wantest. Now is the spring-time of the ingrafted word, or the immortall seed cast into the furrowes of thy heart; waite but a while, vsing the good meanes to this end appointed, and thou shalt see the leaues, blossome, and fruit will shortly follow after. *Thus far be.*

As for that which the diuel or thine owne flesh shall suggest to moue thee to despaire of Gods mercie, that God in iustice cannot receiue such a rebell wretch as thou hast bin,

aggra-

*In point of the flesh
only part of the*

aggravating every of thy least sinnes,
and telling thee it is in vaine to re-
pent: thou maiest easily beate backe
that temptation. Tis true, God is not
so mercifull, to vse iniustice, so hee is
not so iust to be vnmmercifull: He hath
suffred mighty and maruailous men
to erre, that wee by their example
might haue comfort, and not despair
of grace and pardon. In holy Scrip-
ture who is more commended then
King David, who was both a King
and a Prophet, a man after Gods
owne heart, and of whose stocke the
Messias came? But into how many
and grieuous crimes fell so worthy a
man? yet hearing *Nathan* pronounce
the fearfull threatnings of God cried
out, *I haue sinned*, and *Nathan* said;
But the Lord hath put away thy sinne,
thou shalt not die. Hast thou sinned
with *David*? repent with *David*; and
thou shalt with *David* finde mercie:
What should I tell thee of our first
parents, of *Manasse*, of *Zabeb*, of
Mary Magdalen, of *Peter*, of *Paul*,
of the *Theefe* on the crosse: all which
had

had been most grieuous sinners vpon
earth; all which are now most glori-
ous Saints in heauen: For where sin
aboundeth, there grace superaboun-
deth; and therefore let not the multi-
tude nor the magnitude of thy finnes
dismay thee, seeing the mercy of that
Lord to whom thou turnest, is about
all: though thy finnes were as red as
scarlet, yet hee will make them as
white as snow; and though they were
of purple hue, yet he will make them
as white as the purest wooll of the
fleece. There cannot be a deeper die
then scarlet, it is a thing vnpossible
with men to bring a scarlet into white;
yet the Lord saith, if we will but talk
and come to any reason with him, he
will make our finnes, though neuer so
deep ingrained in any scarlet or blou-
dy colour, to turne white and pure, as
innocencie it selfe.

Read the booke of *Iunab* thorow,
and there you shall see the propen-
sity of Gods nature to shew mercie,
liuely set forth: And therefore a Fa-
ther affirmeth the offence of *Iudas* to
be

be greater in despairing of mercie, then in betraying the Sonne of God, and *Caine* to haue stirred God to anger, more through desperation of pardon then by the murder of his brother *Abel*: many which nayled Christ to the crosse, being conuerted, and beleeuing in him, obtained pardon, and are made examples to man, that hee ought in no wise to distrust the remission of his wickednes, seeing the murder of the Lord of glorie is forgiven to the penitent.

Turne then vnto him, and a present pardon is made readie, which shall be signed the first houre of thy repentance. When therfore thou feelst in thy heart a sorrow for sin, and a seruent desire to serue God, cherish it, and take the opportunitie of the first motion: Enter presently into thy chamber, or into some other secret place, and there falling on thy knees beseech the Lord, that as hee hath given thee a detestation of sinne, and a minde of godliness, so it may please him to perfect the good begun by him

him: to accept thy will, and pardon thy many wants and weaknes, in and for the al-sufficient merits of Christ Iesus: to giue thee grace that thou maiest goe on mourning continually for thy sinnes; and yet withall to reioice in his sweet mercies: to put his feare into thy heart, that thou maiest neuer more depart from him: and so to enkindle thy zeale, that the fire thereof may burne vp and consume euery day more and more thy carnall desires & naturall corruptions. Continue this course of praying, both mornings and euenings at the least: but if thou cast oftner, it is the better. For, pray continually, saith the Apostle: meaning thou shouldest haue alwaies good meditations in thy mind: & when thou goest to pray, strue to pray in the spirit, framing thy petitions according to the feeling of thine own wants, or Gods mercies towards thee (not that I disallow of set praiers, for I reuerence the godly authors and vsers of them) but because hee that hath the gift of extemporall praying,

is

pulling asunder
is not so easily caried away with vaine distractions which Satan prompts vnto him, (his minde and vnderstanding beeing wholly bent to the matter in hand) as commonly they bee that pray in the booke of another mans conceiuing. And if thou feele thy selfe somewhat duller sometimes, found forth thy voice withall, it will help much to the awaking of thy deuotion, as by mine owne experience I haue many times found. But take heed as neere as thou canst, that thy prayers bee out of the hearing of others, lest thou get the imputation of hypocrisie, and cause thy good to be euill spoken of.

an ingathering
And for the further encreasing of thy knowledge, vse euery morning after prayers to reade a chapter of the old or new Testament, and another at night likewise before prayers, and thou shalt finde it by the blessing of God in short time to haue cleared thine vnderstanding very much, and dispelled the mists of thy former ignorance. Also let mee with thee to reade

read sometimes carefully & aduisedly the 28. chapter of *Deuteronomy*, & the 26. of *Leuiticus*, because they be parts of Scripture, which (if we mark them well) will help much to containe vs in the doing of our duties. When thou art tempted to any sinne, tarry not in the place, but go do something else, till the temptation be slackt. Vndertake no waighy busines of thine owne or thy masters, but with praier before, that God would guide and speed thee in it. Thinke not that thy praying will lose thee thy opportunitie: *For time is neuer lost in praying vnto him that doth command the time.*

Whatsoever hath beene vnto thee an occasion of sinne, shun it as thou wouldest shun a most mortall danger. Thinke no place to be, without a witnessle of thy doings: for a great part of wickednesse is left vndone if some bodie bee by when one is about to commit it. Frequent the company of the godly, and auoid the conuersation of the wicked and prophane: for continuall conuersation is of great
-III- K force,

force, not onely to make vs embrace the vertues, but oftentimes also, euen against our willes to imitate the vices of our companions. Hence it cometh, that wee are alwaies taken for such as thole are, with whom we doe ordinarily conuerse, according to the prouerb,

His nature in his mate is shoven,

Who cannot by himselfe be knowne.

Meditate often of death, of the miseries of this life, of the resurrection, the iudgement, and the ioyes of the life to come : rather suffer euill then doe euill to any; but neither speake euill, nor listen to euill speakers. Fall not easily at ods with any, but continue at ods with none. Follow thy God and Sauours example, in doing well vnto all men, and endeavour to be like him in louing thine enemies. Finally, whatsoeuer things bee of good report, or honest example, those things thinke on and doe, and the God of peace shall bee with thee for euer.

These things howsoeuer they seem

vnpleasant, and abhorring from our nature, especially in our yong yeares; yet if the Lord once infuse his grace into our hearts, and renue our affections by the working of his spirit, they will seeme sweet and easie, and delightfull; and we shal take more pleasure in doing of them, then in any worldly or bodily exercise whatsoever. All the matter is at first, after a little vse, all difficulty vanisheth. At the first leaping into the water, middle high, one feesles intollerable cold, ready to take away the breath; but by that time hee hath waded in further vp to the neck, it seemes to be of a milder temper. So religion & Gods service seemes harsh and tedious at the first entry into it, but by that time wee haue been a while inured to the practise of it, all other things are vn-
savoury to vs, and onely in this there is heauenly delectation. To conclude this chapter; remember that our feeling of the want of grace, is a good step to the obtaining of grace: Our desire to repent, is the seed or kernell.

of repentance; and being cherished, will at length beare ripe fruits of a sanctified conuersation. That, howsoeuer the diuell and our owne flesh mooue vs to doubting, yet God wil- leth not the death of a sinner, that doth from the bottome of his heart turne vnto him: nor shall our repen- tance be in vain (so it be true) though our sinnes were as many (for num- ber) as the drops of raine, and as blou- dy (for their quality) as skarlet is red. Gods mercy is a rich mercie, and his pardon is absolute, without limitati- on or exception. Finally, that heartie and continuall prayer, and such sim- ple rules and directions as I haue set downe out of mine owne obseruation and experience, will prooue good helpes to the new Profelytes, for the beginning and perfiting of their re- pentance.



CHAP. 9.



IF any aske how hee shall know whether his repentance be true or no, I answer, by the change which eie-soones hee shall feelee wrought in his whole man; which is in a word the forsaking his former sinnes wherein he delighted, and delighting in these good things which before hee despised. Without this change there is no repentance. Well we may flatter our selues, and talke of repentance; but wee are yet in our sins, and the Lords decrec is stil in force against vs. Well then, wilt thou be, not almost a christian, as *King Agrippa*, but a true Israelite indeede, like *Nathaniel* in whom was no guile? renounce all thy old sins, and receiue in the places the vertues opposite to them,

them, and this shall seale vp to thy conscience that thy sinnes are forgiven for his names sake.

Hast thou beene a swearer? from henceforth feare the glorious and fearfull name of the Lord, and thinke not of it but with singular reuerence; because his owne mouth hath said it, *He will not hold him guiltlesse that taketh his name in vaine.*

Answer mee not, as one did not long since being reprov'd for this sinne, I am no such great swearer, as you would make mee; It is but seldom that I sweare by God, and by such and such great othes: for commonly the greatest othes that I sweare is but by my faith or troth, and that I make account to bee no such great matter, and I pray God you neuer doe worse, and then you shall do well enough.

But make thou conscience of an oth as well little as great: for the Apostle alloweth of no oth at all; Swear not at all (saith he) neither by heaven nor by earth, nor any oth, lest you fall

fall into condemnation. But (as our Sauour saith) let your yea bee yea, and your nay nay; for whatsoeuer is more is of the Diuell.

O but saith one, the world is so full of vnbeleefe; that except I swear, men will not belecue mee, yea and nay is nothing now a daies to sell my commodities by, if I swear not I shal not sell.

Why is that, but because thou hast neuer made conscience of a lie, but added an oth, two or three sometimes to make a lie goe currant? and peraduenture thy customers sometimes knowing that thou swearest falsely, cannot belecue thee another time though thou swear truly. But if thou wouldest sell thy wares, take the counsell of the Apostle, who willeth vs to cast off lying, and euery one of vs to speake truth to his neighbor, forasmuch as we are members one of another: and so by vsing thy tongue to speake truth, thou shalt bee beleued sooner vpon thy bare word, then vpon thy many pro-

testations and othes. Carnall men will sooner suspect thy swearing, then thy plaine saying, because they (though they be such as carry a forme of ciuill honestie) will notwithstanding not stick to sweare a lie themselves, to win some aduantage by, and by their owne fashion they iudge of thine. So then swearing is a sin clothed neither with pleasure nor profit: for what pleasure is there in a prophane frothy word, spewed out of the wicked aboundance of the heart? or what profit when the thundring out of six or seuen othes one after another will not sell a yard of stufte or a pound waight of thy commodities? so little account is made of them. Besides, in much swearing is oft forswearing, as it is seene too often in our shops euery day: For let a man come into some shops to cheape a commoditie and they will sweare that they cannot afford it at such a price, and that they will keep it seuen yeeres before they will sell it so, and yet let their customers back be no sponer turned to be gone,

gone, but presently he is called again,
and his money taken, which before
was refused with so many othes.

If Seruants will thus burden their
consciences for their masters profit,
(and many against their masters wils)
what will they doe for themselves?
who shall let them then to sweare a-
way all faith, truth and conscience for
euer? to sweare their soules to the
Diuell, that they shall neuer repent;
and to sweare a plague into their
houses, which shall consume the ve-
rie timber and stones of it. O my
Brethren tremble at this prouoking
sinne: tremble to bring the great and
holy name of the Lord for a witness
to your base twelve-pennie lyes;
tremble to deale so saucily with the
omnipotent Maiestie, that can send a
deadly thunder-bolt to strike you
presently thorow, in the place where
you stand. Beare with a vehement
speech, when it proceedes out of a
loue more vehement: For your preti-
ous soules sake, leaue off this profit-
lesse and pleasurelesse sinne: let this

be the first sinne thou fightest against, and when thou hast got the victorie of this, the rest of thy conquest will be the easier.

Hast thou beene a prophaner of the Sabbath, and one that hath made no conscience of going to Church longer then thy masters eie hath bin vpon thee; and when thou hast been there, hast made small account of that which hath beene taught, but either hast been talking, or sleeping, or idly, or wickedly thinking? &c. Henceforth frequent more duely the holy sanctuarie and house of prayer; prepare thy selfe aforehand that thou maiest reap profit of the things which thou shalt heare; intend more reuerently & deuoutly to Gods worship: rob not the Lord of the day which he hath consecrated to the glorie of his great name: he requireth but the seuenth, six are ours, and shall we not afford him one?

If a Father hauing called his children together should tell them: It is so, that I haue cast vp my accounts, and

and I find my estate to be worth seven thousand pound, six of which seven thousand I am content presently to part with among you, and the one thousand see you vse as thriftily and carefully to my behoofe, as you wold the six thousand to your owne. What ingratitude & vnreuerence were it to so bountifull a Father, for these children, hauing gotten the seven thousand pound into their hands, to turne all to their owne vse and aduantage, neuer respecting their kinde Fathers good, nor his charge vnto them, or at the most so carelesly, that it may appeare there is but little religion of their vow in them? The Lord who is our heauenly Father hath giuen vs six daies to doe our businesse and affaires in, and onely one day hee hath reserved to himselfe, appointing vs to bestow it in his worship and seruice, because that day is his delight, (as the Prophet saith :) what negligence, what impiety, what contempt can bee greater, then for vs to spend the whole weeke in following our plea-

note

pleasures or our drudgeries, and when the holy Sabbath comes, to intrude into our heavenly fathers right, and consume that also in the carnall workes, or couetous projects, or ordinarie exercises of the weeke before; what intolerable avarice is it, or sacrilege rather, hauing so bountifull allowance from our heavenly father, not to be content, vnlesse wee may seaze his peculiar reseruatiō into our hands also? This is right to haue thousands of sheepe pasturing vpon our owne downes, and yet to kill the poore mans onely Lambe, that slept in his bosome, for the prouision of our house.

But here some will say, it is true, wee must lay away all worke on the Sabbath day, but yet to sell and take money for wares in the shop before and after seruice, is no great worke, and therefore as good doe that as stand idle.

No, I deny it: for as the prouerbe goeth amongst vs, Thou hadst better bee idle, then ill occupied; so they were

were better stand still then vent their commodities: they be both sins: but selling of ware is the greater, how little soeuer: for a man may as well take forty pounds that day as one penny: For Gods commandement is broken in both. In the 16. of Exodus God condemneth the Israelites for purposing to gather Manna on the Sabbath day: what easier worke could there be then this? nay moreouer it was to be done between fiue and six a clock in the morning, when they might haue serued God all the day after: and they needed not to haue gone far for it neither, but only come forth of their doores and stoope to take it vp. But (marke) when they came forth they found nothing.

Here is a good lesson for ys to learne, that as they went out to gather Manna on the Sabbath day, and found nothing: so the gaines that is gotten by selling wares on the Sabbath day is, iust nothing, howsoeuer men are blinded and thinke the contrarie, for Gods curse eates

it.

it vp, and more too.

I grant we are not tied to so strict an obseruation of the Sabbath in euery respect as the Iewes were: yet thus farre the morall part of the precept doth oblige vs to the worlds end, namely, to do no workes on that day, but workes of holinesse, or of meere necessity: but men now adaies make no bones to step ouer any of Gods lawes, when they bee in the way of their profit: and yet they will be good Christians too.

Wee remember that day to pamper our bellies with good cheere and fine clothes, and to take our pleasure; wee remember to keepe a right Epicures Sabbath: but to heare Gods word taught, to lay our petitions in common together in our Churches, and to call our families together when we come home; that wee may be the better for that we haue heard; which is the right Christians Sabbath; this wee remember, vtterly to forget.

I am perswaded there is more wickednesse

kednesse committed both by Prentises and others on the Lords day, then on any three dayes in the weeke beside, and the reason is, because men for the most part will see that their seruants shall follow their businesse of their trades all the weeke, but vpon Gods day they are carelesse of them, and suffer them to doe what they list themselves. That is the day of their recreation : For as *Salamon* saith, it is a pastime to a foole to doe euill.

When they should walk to the Lecture, for the recreation of their soules, the masters are walkt to their gardens or the fields for their bodily pleasure; and the seruants to the Tauerne or to some place of greater corruption to the endangering of their soules: so the word preached to them in the day time before, is no better then the seede that fell vpon stony ground, because for want of due rehearshal afterward (which is as it were the depth of earth) it withereth away and comes to nothing, like seed cast
away

away vpon the rocke where it cannot take roote.

And in this point the irreligiousnes of Prentises doth farre exceede the negligence of masters : For it is too apparant that many seruants would seldome or neuer come to Church at all, if it were not more for displeasing their masters on earth, then for displeasing their master in heauen : For let masters vpon occasion bee from home a moneth or two, and all that time if his seruants come to Church in the forenoone onely, they thinke they are meetly well in the fashion : but commonly you shall not see them there either forenoon or afternoone : and their reason is, their masters absence is the time of their libertie, and they may not suffer such good daies to slip away without fruit. If you aske them how they will answer it to their masters at their comming home? they will tell you, they hope their masters knowledge goeth but by his eie. If you aske them how they will answer it to God, that seeth and iudgeth the

the most secret workes? they make a pish at that, or giue you some grosse flout for recompence. But let such know that pouertie and shame belongs vnto them for refusing instruction, and they that thinke now the Lords day, (though it were a moneth long) to fly away as one minute in their pleasures, shall hereafter thinke one minute too lag, and passe by as slowly as a whole yeate in their paines.

But here some may reply, Will you not allow vs to recreate our selues at any time? If you say yes: then I pray what day haue wee that be Prentises to take our recreation in but the Sunday? For all the weeke wee are kept so straight that we cannot so much as get out to speake with any friend. And as for keeping our Church duly, howsoeuer others be negligent, yet it is well knowne in our Parish that we neuer almost misse one Sunday in the yeare, but wee are alwaies at Church with the first, and neuer go into the fields or to any merriment

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vntill

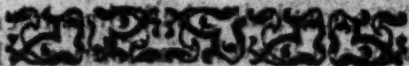
vnill euening praier bee done, and then I hope the matter is not so hainous as you make it.

Surely if you were such diligent goers to Church, as you say you are, it could not bee but you should heare at sometime or other that you ought not to prophane or mispend one houre of the Sabbath, where you make it lawfull to spend halfe the afternoone in merriment and pleasure. But it may bee you are a sleepe when you should heare that; or else you take it to be but the word of a mortal man, and the authority thereof to vanish with the speaking. But a day will come when you shall know it was the eternall truth of the God of heauen, which his Ministers deliuered; and when it wil cut your heart to remember that you did heare such a Preacher in such a yeare, in such a moneth, in such a day, and in such a Church, denounce the fearfull iudgements of God against such a sin which you did vse, and wherein (for a little pleasures sake) you did obstinately continue

to your owne damnation.

To conclude, hast thou beene a drunkard? now learne sobrietie: hast thou beene intemperate? now embrace chastitie: hast thou been malicious? shew charitie: proud? be humble. Finally, whatsoeuer vice thou hast addicted thy selfe to, recline now to the contrary side. That which thou doest, do it with all thy power in the present time, euen in this day of saluation: For time being once past, can neuer be recalled; and to trust vpon time to come is as much as if wee should trust vpon a broken staffe, the splinters whereof will runne into our hand; or venture to passe so dangerous a gulfe as damnation, with a tottering planck (delay I meane) which hath tilted so many thousands into hell before vs.

THE



THE FOVRTH PART.

CHAP. 10.



HAVING shewed the
 inestimable loue and
 mercy of God to re-
 pentant sinners, that
 do truly forsake their
 former wickednesse, I
 thinke it necessary in the last place (as
 the Lord will enable mee) to shew
 the good and profit of afflictions to
 Gods children, to the end they may
 not be discomforted or shrinke back
 at the sight of them.

Eccles. 3. 1.

My sonne, (saith the Sonne of Sy-
 rach) if thou come into the seruice of
 God, stand fast in righteousness and
 feare, and prepare thy soule to tenta-
 tion

sion, and shrink not when thou art troubled, but wait patiently vpon God. And it is a sealed truth which the Apostle hath deliuered, All that will liue godly in Christ Iesus shall suffer persecution, in one kinde or other, more or lesse. It is their portion and euer hath been; Christ Iesus himselfe the author of our faith was not exempted, and the seruant is not a boue his Lord.

If then afflictions must needs bee vndergone, let vs labour to vndergoe them willingly, which must bee vndergone of necessitie. I know there is a certaine tendernes in our nature, which with reproches and ill turnes is so pressed and wrung, that there is scarce any man to be found so wise or courageous, but when hee feeles the prickles and stings thereof pearcing him, is oftentimes halfe in the minde to giue ouer his course of godlinesse, and turne from the way of vertue. No affliction or vexation for the present seemeth ioious, but grievous, saith the Apostle, but afterward it bringeth forth

forth the quiet fruits of righteousness to them that are exercised thereby. Let vs not dwell then vpon the present feeling, but look further into the sweete effects and end of our troubles, and thence gather comfort and strength against them.

This made the Apostle break out, *My Brethren*, count it for an exceeding ioy, when yee fall into diuers tentations; because they are pledges of Gods loue, trials of our faith, and breeders of patience, experience and hope, which neuer makes ashamed. Art thou entred into a course of religion and sanctification? art thou iea-
 lous for the Lord of Hosts? and do-
 est thou meete with oppositions and
 stumbling blocks in thy way? bee
 not dismayed, was it not told thee
 before, the way to heauen lay by the
 crosse? It is a sure signe thou art in
 the path that leades thither. Art thou
 scoffed at by worldlings and pro-
 phane people, men or women? (for
 I know diuers such persons of both
 sexes, that being not content to liue
 in

in ignorance themselves, without any
desire to know the way of the Lord,
do deride and point at those that seek
instruction? Let the clearenes of thy
conscience, and thy holy desire and
endeavour to the best things, bee as a
brazen wall, and a strong tower a-
gainst these evils: let them know
that the Lord hateth those that sit in
the fear of the scornfull; and though
they please themselves well enough
the while, yet it shall not bee well
with them at the last day: For the re-
ward of their owne hands shall bee
giuen them.

Hast thou a master that entreats
thee hardly for thy well doing, and
thy righteous professions sake? know
that the Lord hath set such a master
ouer thee for thine everlasting good,
to try thy constancy, or to make thee
more fervent in thy prayers, or to di-
minish thy love of the world, or for
an example of patience, or an instance
of comfort to others in like case. As
many as I love, I rebuke and chasten,

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L 4

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Psal. 1.

Esay 3. 10.

Apo. 3. 19.

uer be the instrument, the chastening is Christs; see that thou do thy duty vnto thy master, to the vttermost of thy power though hee be neuer so moody, euen as if hee were another *Moses*, the mildest man vpon the earth; that the name of God and his doctrine be not euill spoken of. Assure thy selfe he shall be no harder to thee then the Lord shall see good and expedient for thee: for we see some men want neither power nor will, who somtimes in their sudden anger would kill their seruants; but then the Lord manifests his prouidence towards his children, in restraining them from those outrages, which in that madding passion, they are incited to. Pray vnto the Lord, to turne thy masters heart, that he may haue a feeling of his sinnes, that so he may come to repentance; and in the meane time, overcome thou his euill with goodnesse, and the Lord will either vnexpectedly alter his will and affections, or allow thee such other secret ioyes, or shall ouer-balance all
all

all thy griefes and discomforts,

If then thou wilt goe to heauen thou seest the journey thither lies not in plaine waies; thou must goe thorow good report and bad, derisions and skornes, and molestations; but the end of the journey is a sufficient recompence for all cumbers and inconueniences of the way; the paines are light and momentany, the waight of glorie to which they bring vs, is vnspokeable and euerlasting.

So long as thou wast of the world, the world loued her owne; now that thou hast forsaken and bid defiance to her, shee takes thee for an enemy, and loades thee with hatred, disdain, infamie, slander and all manner of contempt. No matter, all this (and worse) shall work to the best to them that loue God, when the softnes and delicacie and ease of worldlings, shall be their owne destruction.

All the holy men of old tyme, all the cheefe lights of the Church, all those that now walke in long white robes with palmes of victorie in their hands,

hands, yea he that Saint Iohn saw in the midst of the seven golden candlestickes; whose face did shine as the Sonne in his strength; even he also hath begunne to vs in this bitter cup; and shall wee shrink to pledge them, when there are but a few small drops left for vs to sip off? *no qmoby*
 yf carnall men suffer so much to satisfie their lusts, to get riches or dignities; to feed themselves with a little smoke of vaine glorie; or to taste some sleight pleasure which brings repentance: rather beles: if they feare not the waues of the sea; nor the flames of fire; nor the cruell fangs of men; to attaine these; shall wee be so without all heaft, or so nice that wee will not abide a scoffe; or a reprochfull word; to attaine those solid, substantiall and eternall pleasures and good things; in comparison of which, all the honours, riches, commodities, allurements and sweetnesse of the world, are to be esteemed not onely toys and trifles, but very dregges and drosse and refuse;

not

and his true freedom.

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not worth the taking vp? No, no,
when wee haue once resolutely
towed our selues to Gods service,
God putteth another spirit into vs,
and a generous heart, (that though
wee bee sometimes moued with
these oppositions) yet wee are ne-
uer so faire oppressed by them as
to forsake our righteousnesse, nor
cast our lot in amongst sinners; but
in the midst of them ourrie is so
fixt vpon the end of our race, and
the heauenly garland reserved for
such as perseuere and hold on; that
shrewd words serue as a good gale
of winde, and shrewd deedes as a
violent streame to carry vs the more
swift towards the port where wee
would be.
Thus hauing finished this small
Treatise, I would beseech you (as the
Apostle saith) to suffer these few lines
of exhortations; and that you faint
not in your afflictions; but bee strong
in the Lord, putting on the whole ar-
mour of God; that ye may be able to
stand against all the assaults of the
Diuell,

or. 6.

Ephes. 6.

Diuell, hauing your loynes girt about with veritie, and halting on the breast-plate of righteousness; and your feete shod with the preparation of the Gospell of Peace; and abbout all take the shield of Faith, where with yee may quench all the fierie darts of the wicked, and take the helmet of Saluation, and the sword of the Spirit which is the word of God, that being thus armed with these spirituall weapons, yee may bee able to wrestle against principalities and powers, and against our spirituall enemies the gouernors of the darknes of this world.

Now the Lord from heauen send downe his grace into our hearts, and strengthen vs with might in the inner man, that wee may stand fast, and encourage one another against all the bentes of worldly aduersitie, that being rooted and grounded in loue, we may be able to comprehend with all Saints what is the breadth and length, depth, and height, and know the loue of Christ, which passeth

seth

seth all knowledge, that wee may
be filled with all the fulnesse of God.
Vnto him therefore (that is able to
doe exceeding abundantly, aboue
all that wee can aske or thinke)

bee all praise, glorie, maiestie,

and dominion and power

thorowout all gene-

rations both now

and for euer-

more. Amen.

(.)

hence, to give thee praise and glorie,

for all thy great mercies and mani-

fold blessings towards vs: especially

for that thou hast preferred vs this

night past from all the dangers and

perils thereof, hast given vs rest

to our bodies, and brought vs now

safely to the beginning of this day,

and doest now a fresh remembrance all thy

mercies upon vs, as the Psalmist remem-

bereth, giving vs all things a-

newly to our eyes as fresh rain.

Health, peace, liberty, and freedome

from many miseries, diseases, casual-

ties, and calamities which wee are

induc'd

17
A Morning Praier to bee vsed
in private families.



Lord, our God, and
heauenly Father, wee
thy vnworthy chil-
dren doe heere come
into thy most holy
and heauenly pre-
sence, to giue thee praise and glorie,
for all thy great mercies and mani-
fold blessings towards vs : especially
for that thou hast preserued vs this
night past from all the dangers and
feares thereof, hast giuen vs quiet rest
to our bodies, and brought vs now
safely to the beginning of this day,
and doest now a fresh renue all thy
mercies vpon vs, as the Eagle renu-
eth her bill, giuing vs all things a-
bundantly to enioy; as food, raiment,
health, peace, liberty, and freedome
from many miseries, diseases, casual-
ties, and calamities which wee are
subiect

Morning Praier..

subject vnto in this life, euery minute
of an houre: and not onely so, but also
for vouchsafing vnto vs many good
things, not onely for necessitie, but
euen for delight also. But aboue all
(deare Father) we praise thy name for
the blessings of a better life, speci-
ally for thy most holy word and Sa-
craments, and all the good we enioy
thereby; for the continuance of the
Gospell amongst vs; for the death of
thy Sonne and all that happinesse
which we haue thereby; also because
thou hast chosen vs to life before we
were, and that of thy meere goodnes,
and vnderfuerd fauour towards vs,
and hast called vs in thine appointed
time, iustified vs by thy grace, sancti-
fied vs by thy Spirit, and adopted vs
to be thine owne children, and heirs
apparent to the great crown. O Lord
open our eies euery day more and
more, to see and consider of thy great
and maruellous loue to vs in all these
things; that by the due considerati-
on therof, our hearts may be drawen
yet nearer vnto thee, such more to
loue

Morning Prayer.

loue thee, feare thee, and obey thee:
that as thou art enlarged towards vs
in mercie, so we may be enlarged to-
wards thee in thanksgiuing: and as
thou doest abound towards vs in
goodnes, so we may abound towards
thee in obedience and loue. And sith
(deere Father) thou art neuer weary
of doing vs good, notwithstanding al
our vnworthines and naughtinesse:
therefore let the consideration of thy
great mercie and fatherly kindnesse
towards vs euen as it were force our
hearts, and compell vs to come into
thy most glorious presence with new
songs of thanksgiuing in our mouths.
We pray thee (O most mercifull God)
to forgiue vs all our vnthankfulness,
vnkindnes, prophanenes, and great
abusing of thy mercies; and specially
our abuse and contempt of thy Gos-
pel, together with all other the finnes
of our life, which we confesse are in-
numerable, and moe than can be rec-
koned vp, both in omission of good
things and commission of euill. Wee
most humbly intreat thee to set them
all

Morning Praier.

all ouer to the reckoning which thy
son Christ hath made vp for thee vpon
his crosse, and neuer to lay any of
them to our charge, but freely for-
get all, and forgiue all; Naile downe
all our sinnes and iniquities to the
Crosse of Christ, bury them in his
death, bathe them in his blood, hide
them in his wounds, let them neuer
rise vp in iudgement against vs. Set
vs free of the miseries that are vpon
vs for sin, and keep backe the iudge-
ments to come, both of soule, body,
goods, and good name. Be reconcil-
led vnto vs in thy deere Sonne, con-
cerning all matters past, nor once re-
membring or repeating vnto vs our
old and abominable iniquities; but
accept vs as righteous in him, impu-
ting his righteousness to vs, and our
sinnes to him. Let his righteous-
nesse satisfie thy iustice for all our
vnrightheousnesse, his obedience for
our disobedience, his perfection for
our imperfection. More-ouer, we
humbly beseech thy good maiesty to
giue vs the true sight and feeling of

M

our

Morning Prayer:

our manifold finnes, that we may not
be blinded in them through delight,
or hardened in them through custome,
as the reprobates are: but that wee
may bee euen weary of them, and
much grieved for them, labouring
and striving by all possible meanes to
get out of them. Good Father touch
our hearts with true repentance for
all sinne. Let vs not take any delight
or pleasure in any sinne: but how so-
euer wee fall through frailty (as wee
fall often) yet let vs neuer fall finally,
let vs neuer lie downe in sinne, nor
continue in sinne; but let vs get vp-
on our feet againe, and turne to thee
with all our hearts, and seeke thee
whilest thou maiest bee found, and
whilest thou dost offer grace & mer-
cy vnto vs. O Lord increase in vs
that true and lively faith whereby we
may lay sure hold on thy Sonne
Christ, and rest vpon his merits al-
together. Giue vs faith assuredly to
belceue all the great and precious
promises made in the Gospell, and
strengthen vs from aboue to walke
and

Morning Praier.

and abound in all true. & sound fruits of faith. Let vs walke not after the flesh, but after the spirit. Let vs feele the power of thy Sons death killing sinne in our mortall bodies, and the powre of his resurrection, raising vs vp to newnesse of life. Let vs grow daily in the sanctification of the spirit, and the mortification of the flesh. Let vs liue holily, iustly, and soberly in this present euill world, shewing forth the vertues of thee in al our particular actions; that wee may adorne our most holy profession, and shine as lightes in the midst of a crooked and froward generation amongst whom we liue, being gainfull to all by our liues and conuersations, and offense to none. To this end wee pray thee fill vs with thy spirit and al spiritual graces; as loue, wisdom, patience, contentment, meekenesse, humility, temperancy, chastity, kindness and affability: and stirre vs vp to vse praier and watchfulnesse, reading and meditation in thy law, and all other good meanes whereby wee

Morning Prayer.

may grow and abound in al heavenly vertues. Blesse vs in the vse of the meanes, from day to day; make vs such as thou wouldest haue vs to bee, and such as we desire to be, working in vs both will and deed, purpose and power. For thou O Lord art all in all, thou wilt haue mercy vpon whom thou wilt haue mercy, & who thou wilt thou hardenest. Haue mercy vpon vs therefore (deere Father) and neuer leaue vs to our selues, nor to our owne wils, lust, and desires, but assist vs with thy good spirit, that we may continue to the end in a righteous course; that so at length we may be receiued into glory, and be partakers of that immortal crown which thou hast laid vp for all that loue thee and truly call vpon thee.

Further, we entreat thee, O heavenly father, to giue vs all things necessary for this life: as food, raiment, health, peace, liberty, and such freedom from those manifold miseries which we lie open vnto euery day, as thou seest meet. Blesse vnto vs al the
meanes

Morning Prayer.

meanes which thou hast put into our hands, for the sustenance, of this fraile life. Blessè our stock & store, corne, and cattell, trades and occupations, and all the workes of our hands: for thy blessing only maketh rich, and it bringeth no sorrowes with it. Giue vs therefore such a competency and sufficiency of these outward blessings as thou in thy heauely wisdom seest most needfull for vs. Moreover, we humbly beseech thee, (most louing Father) in great mercy to looke downe from heauen vpon thy whole Church, and every member of it. Be fauourable vnto *Sion*, and build vp the wals of *Ierusalem*. Behold with the eie of pity, the great ruines and desolations of thy Church. Heale vp the wounds, and make vp the breaches thereof in all Nations. Regard it as thine owne flocke, tender it as thine owne family, dresse it as thine owne vineyard, loue it as thine owne spouse. Think thoughts of peace to it, and alwaies looke vpon it in deep-compassion. Blessè it with thy grace,

Morning Prayer.

guide it with thy spirit, and defend it alwaies with thy mightie power: scatter the deuices, confound the counsels, & ouerthrow the forces of al that fight against it. Specially we intreat thee, deer father, to set thy self against that Antichrist of Rome, that man of perdition which setteth him-selfe against thee, and against all thy people. In thine appointed time we pray thee giue him a deadly downe-fall. Beat downe all his power and authority daily more and more: giue free passage to thy Gospell in all kingdomes, that *Babylon* may fall and neuer rise vp againe. The more the fauourites & adherents of *Rome* labour to vphold their idolatrous kingdome, the more let it fall downe, euen as *Dagon* before the presence of thine Ark. Powre downe the vials of the fulnesse of thy wrath vpon the kingdome of the Beast, and let their riches, wealth, credit and authority, drie vp euery day more and more, as the riuer *Euphrates*. Let it pity thee, O Father, to see thine owne spouse sit

Morning Praier.

as a deformed and forlorne woman
here below weeping and mourning
with haire about her necke, hauing
lost all her beauty and comlinesse:
cheere her vp (deere Father) glad her
with the ioy of thy countenance, and
so decke her and trimme her vp, that
thou maiest delight in her, as a bride
grome in his Bride. Specially we en-
treat thee to haue mercy vpon the
Church in this land: intend good vn-
to vs and not euill: giue vs not ouer
into the hands of the cruell *Spaniard*,
as our sinnes haue deserued. Scatter
we pray thee, O Lord, the deuices
& breake the plots of all such as haue
plotted the ouerthrow and vtter sub-
uersion of this Church and common
wealth. Blessè this Church more &
more, with the continuance of true
Religion amongst vs. For thy great
names sake and infinite mercies sake
deale graciously and fauourably with
vs and our posterity. Turne from vs
that vengeance which is due to vs for
our sinnes. For thou seest how ini-
quity preuaileth and the wicked goe
M 4 away

Morning Praier.

away with the goale. Atheisme ouerspreadeth euery where, and Poperie seemeth to get a head againe. Now therefore (deere Father) wee most humbly beseech thee to take order speedily for the remedying and repressing of these manifold disorders, and grieuous enormities that are amongst vs. Be intreated of thy poore children to bee good to this English nation. Hear the cries of thine elect: heare the mourning of them that mourne in Sion. Let the cries of thy children crie downe all the cries of the sinnes of the land, and be reconciled vnto vs in the multitude of thy compassions: that so thou maiest still continue a most mercifull protector of this thine English vineyard. Wee pray thee (good Father) shew special mercy to our most Noble and gracious K. *James* thine anointed seruant; blesse him, and keepe him in all his waies. Blesse his gouernment vnto vs. Let thine Angels encamp about him, and let thy holy hand be alwaies ouer him, keep him from treasons, and deliuer

Morning Prayer.

deliuer him from he treacheries of his enemies : giue him to see what belongeth vnto his peace, and giue him a heart earnestly bent to set vpon the practise of the same : giue him al graces necessary for his peace, and necessary for his saluation : continue his gouernment peaceable and prosperous amongst vs : and as thou hast made him the breath of our nostrils, and a gracious instrument for the sauing of many thousand soules, so let his owne soule be saued in the day of thy Sonne Christ. Blessē his Maiesties most honorable priuie Counsellors, and giue such good successe vnto all their Counsels and policies in matters of state, that we may lead a quiet and peaceable life in all godlinesse and honesty. Blessē all the nobility, worke in them a care to glorifie thy name in their places, make them faithfull to thee, and faithfull to the Land. Direct with thy good spirit all such as beare the sword of Iustice, that they may draw it out to punish the wicked, and to defend the
godly

Morning Prayer.

godly, & that they may with all good care and conscience discharge the duties of their places. Increase the number of faithfull & zealous Ministers in this Church. Send thy Gospell to those places where it is not, & blesse it where it is. Remember them in thy mercy, O Lord, that are vnder any crosse or affliction whatsoever: bee comfortable vnto them, heale vp their wounds, binde vp their sores, put all their teares into thy bottle, and make their bed in all their sorrowes, and put such a good end to al their troubles that they may redound to thy glory, and the furtherance of their one saluation. In the meane time giue them patience and constancy to beare whatsoever it shal please thy merciful hand to lay vpon them. Last of all, in a word, wee pray thee blesse Magistracie, Ministry & commonalry. Blesse al thy people, doe good to all that are true and vpright in their hearts. And so (deere father) wee do commit & commend our selues, our soules & bodies, into thy hands

Morning Praier.

hands, for this day and the rest of our
life, praying thee to take care and
charge of vs; keepe vs from all euill,
watch ouer vs for our good, let thine
Angels encamp about vs, let thy holy
hand be ouer vs, and keepe vs in all
our actiōs; that after this life we may
be crowned of thee for euer in thy
kingdome. Grant these things (good
father) to ys here present, and to all
thine absent; praying thee in speciall
fauour to remember our friends and
kinsfolkes in the flesh, all our good
neighbours and wel-willers, and all
those for who we are bound to pray
bynature, by deserts, or any duty
whatsoever, for Iesus Christs sake
our onely Mediator; to whom with
thee and the holy Ghost, be giuen all
praise and glory, both now and for
euermore. *Amen.*

An

An Euening prayer to bee vsed
in private families.

O Eternall G O D, and
most louing and deare
Father, we thy vnwor-
thy children, do here
fall downe at the foot
of thy great maiesty,
acknowledging from our hearts, that
we are altogether vnworthy to come
neere thee or to looke towards thee:
because thou art a God of infinit glo-
ry, and we are most vile, and abo-
minable sinners, such as were concei-
ued and borne in sinne and corrup-
tion, such as haue inherited our fa-
thers corruptions, and also haue actu-
ally transgressed all thy holy statutes
and lawes, both in thought, words, &
deeds, before we knew thee: & since,
secretly and openly, with our selues
and

Euening Prayer.

and with others our particular finnes
are more than can bee numbred: for
who knoweth how often hee offen-
deth? But this wee must needs con-
fesse against our selues, that our hearts
are full of pride, conuetousnesse,
and the loue of this world, full of
wrath, anger, and impatiency, full of
lying, dissembling, and deceiuing,
full of vanity, hardnesse, and pro-
phanenesse, full of infidelity, distrust,
and selfe-loue, full of lust, vnclene-
nesse, and all abominable desires:
yea our hearts are the very sinkes of
sin, & dunghills of all filthines. And
besides all this, we do omit the good
things wee should doe: for there are
in vs great wants of faith, of loue, of
zeale, of patience, of contentment, &
of euery good grace; so as thou hast
iust cause to proceed to sentence of
iudgement against vs, as most dam-
nable transgressors of all thy holy
commandements: yea such as are
sunke in our rebellions, and haue
many times & often committed high
treason against thy maiesty, & there-
fore.

Euening Praier..

fore thou maiest iustly cast vs all
downe into hell fire ; there to be tor-
mented with Satan ; and his Angels
for euer. And wee haue nothing to
except against thy maiesty for so do-
ing : sith therein thou shouldest deale
with vs but according to equity, and
our iust deserts. Wherefore deere
father we doe appeale from thy ius-
tice to thy mercy, most humbly in-
treating thee to haue mercy vpon vs,
and freely to forgine vs all our finnes
past whatsoeuer, both new and old,
secret and open, knowne and vn-
knowne ; and that for Iesus Christs
sake, our onely Mediator. And wee
pray thee touch our hearts with true
griefe, and vnfained repentance for
them ; that they may be a matter of
continuall sorrow, and heart-smart
vnto vs, so as nothing may greiue vs
more then this, that wee haue offen-
ded thee being our speciall friend
and father. Giue vs therefore (deere
Father) every day more and more
sight and feeling of our finnes ; with
true humiliation vnder the same.
Giue

.. Evening Prayer.

Giue vs also that true and liuely faith,
wherby we may lay sure hold on thy
Sonne Christ; and all his merits, aply-
ing the same to our owne soules; so as
wee may stand fully perswaded that
whatsoeuer hee hath done vpon the
crosse, he hath done for vs particular-
ly as well as for others. Giue vs faith
(good father) constantly to beleeu al
the sweet promises of the gospel, tou-
ching remission of sinne, and eternall
life, made in thy Sonne Christ. O
Lord increase our faith, that we may
altogether rest vpon thy promises,
which are all, yea, and Amen yea, that
we may settle our selues and all that
we haue wholly vpon them: both our
soules, bodies, goods, name, wiues,
children, & our whole estate, know-
ing that all things depend vpon thy
promises, power, and prouidence, and
that thy word doth support & beare
vp the whole order of nature. More-
ouer, wee intreat thee, O Lord, to
strengthen vs from aboue to walke
in every good way, and to bring
forth the fruits of true faith in all our
particular

Enening Praier..

particular actions, studying to please thee in all things and to be fruitful in good workes, that we may shew forth vnto all men by our good conuersation whose children wee are : and that we may adorne & beautifie our most holy profession by walking in a Christian course, and in all the sound fruits and practise of godlines, and true religion. To this end wee pray thee sanctifie our hearts by thy spirit yet more and more : sanctifie our soules and bodies, and all our corrupt naturall faculties, as reason, vnderstanding, will, and affections, so as they may be fitted for thy worship and seruice, taking a delight and pleasure therein. Stirre vs vp to vse praier, watchfulnesse, reading and meditations in thy law, and all other good meanes whereby wee may profit in grace and goodnesse from day to day. Blessē vs in the vse of the meanes, that we may daily die to sin, and liue to righteousness : draw vs yet neerer vnto thee : help vs against our manyfold wants. Amend our
great

Euening Praier.

great imperfections, renue vs inwardly more and more, repara the ruines of our hearts, aide vs against the remnants of sinne. Enlarge our hearts to runne the way of thy Commandements, direct all our steps in thy word, let none iniquitie haue dominion ouer vs. Assist vs against our speciall infirmities, and master sinnes, that wee may get the victorie ouer them all, to thy glorie, and the great peace and comfort of our owne consciences. Strengthen vs, good father, by thy grace and holy Spirit, against the common corruptions of the world, as pride, whoredome, couetousnesse, contempt of thy Gospell, swearing, lying, dissembling, and deceiuing. O deere Father, let vs not be ouercome of these filthy vices, nor any other sinfull pleasures, and fond delights, wherewith thousands are carried headlong to destruction. Arme our soules against all the temptations of this world, the flesh and the Diuell: that we may overcome them all through
N thy

Evening Prayer.

thy help, and keep on the right way to life, that we may live in thy feare, and die in thy fauour, that our last daies may be our best daies, and that wee may end in great peace of conscience. Furthermore, deere Father, wee intreat thee not onely for our selues, but for all our good brethren thy deere children scattered ouer the face of the whole earth, most humbly beseeching thee to blesse them all, to cheere them vp, and glad them with the ioy of thy countenance both now & alwaies. Guide them all in thy feare, and keep them from euill, that they may praise thy name. In these dangerous daies, and declining times, wee pray thee, O Lord, raise vp nursing fathers and nursing mothers vnto thy Church. Raise vp also faithfull Pastors, that thy cause may bee carried forward, truth may preuaile, Religion may prosper, thy name onely may bee set vp in the earth, thy Sonnes kingdom aduanced, and thy will accomplished. Set thy selfe against all aduersarie

Euening Praier.

uerſarie power, eſpecially that of Rome, Antichriſt, Idolatry, and Atheiſme : curſe and croſſe all their counſels, fruſtrate their deuifes, ſcatter their forces, ouerthrow their armies. When they are moſt wiſe, let them be moſt fooliſh : when they are moſt ſtrong, let them be moſt weake. Let them know that there is no wiſedome nor counſell, power nor policy againſt thee the Lord of Hoſts. Let them know that *Iſrael* hath a God, and that thou which art called *Iehonab* art the onely ruler ouer all the world. Arife therefore O moſt mighty God, and maintaine thine owne cauſe againſt all thine enemies, ſmite thorow all their loines, and bow downe their backes, yea let them all be confounded, and turned backward that beare ill will vnto *Sion*. Let the patient abiding of the righteous be ioy : and let the wicked be diſappointed of their hope. But of all fauour, wee intreate thee O Lord, to ſhew ſpeciall mercie to thy Church in this Land wherein wee liue. Con-

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tinue thy Gospell amongst vs yet
with greater success, purge thy house
daily more and more, take away all
things that offend. Let this Nation
still bee a place where thy name may
bee called vpon, and an harbour for
thy Saints. Shew mercie to our po-
steritie, deare Father, and haue care
of them, that thy Gospell may be left
vnto them as a most holy inheritance.
Defend vs against forren inuasion,
keepe out Idolatry and Popery from
amongst vs. Turne from vs those
plagues which our sinnes cry for. For
the sinnes of this Land are exceeding
great, horrible, and outragious, and
giue thee iust cause to make vs specta-
cles of thy vengeance to all Nations;
that by how much the more thou hast
lifted vs vp in great mercie, and long
peace, by so much the more thou
shouldest presse vs downe in great
wrath and long warre. Therefore
deere Father, wee most humbly in-
treat thee, for thy great names sake,
and for thy infinit mercies sake, that
thou wouldest bee reconciled to this
land,

Evening Prayer.

land, and discharge it of all the horrible finnes thereof. Drowne them O Lord in thy infinite mercie through Christ, as it were in a bottomelesse gulfe, that they may neuer rise vp in iudgement against vs. For although our finnes bee exceeding many, and fearefull, yet thy mercie is farre greater. For thou art infinite in mercie, but we cannot be infinite in sinning. Giue vs not ouer into the hands of the Idolaters, lest they should blaspheme thy name, and say, Where is their God in whom they trusted? But rather, deere Father, take vs into thine owne hands, and correct vs according to thy wisdom: for with thee is mercie, and deep compassion. Moreover, we most heartily beseech thy good Maiestie to blesse our most gracious King *James*, and to shew much mercie to him in all things. Guide him in thy feare, and keep him in all his waies, working in his soule vnfeined sorrow for sinne, true faith in the promises, and a great care to please thee in all things, and to discharge

N 3

Euening Praier.

charge the dutie of his high place, in all zeale of thy glorie, and faithfullnesse towards thy Maiestie : that as thou hast crowned him heere in earth, so he (spending his daies, heere below in thy feare) may after this life be crowned of thee for euer in the heauens. Wee beseech thee also to blesse his Maiesties most honorable priuie Counsellors. Counsel them from aboue, let them take aduice of thee in all things: that they may both consult, and resolute of such courses as may bee most for thy glorie, the good of the Church, and the peace of this our Commonwealth. Blesse the Nobilitie, and all the Magistrates in the Land, giuing them all grace to execute iudgement and iustice, and to maintaine truth and equitie. Blesse all the faithful Ministers of the Gospel, increase the number of them, increase thy gifts in them : and so blesse all their labours in their seuerall places and Congregations, that they all may bee instruments of thy hand to enlarge thy Sonnes kingdom,

Euening Praier.

dome, and to winne many vnto thee. Comfort the comfortlesse with all needefull comforts. Forget none of thine that are in trouble: but as their afflictions are, so let the ioyes and comforts of thy Spirit be vnto them: and so sanctifie vnto all thine, their afflictions and troubles, that they may tend to thy glorie, and their owne good. Giue vs thankfull hearts for all thy mercies, both spirituall and corporall; for thou art very mercifull vnto vs in the things of this life, and infinitely more merciful in the things of a better life. Let vs deeply ponder and waigh all thy particular fauours towards vs: that by thy due consideration thereof, our hearts may bee gained yet neerer vnto thee, and that therefore we may both loue and obey thee, because thou art so kinde and louing vnto vs: that euen thy loue towards vs, may draw our loue towards thee, and that because mercie is with thee, thou maiest bee feared. Grant these things good Father, and all other needfull graces for our

Euening Praier.

soules or bodies, or any of thine
throughout the whol world, for Iesus
Christs sake, in whose name we
further call vpon thee as hee
hath taught vs in his Gos-
pel, saying; *Our Father*
which art in Hea-
uen, &c.

FINIS.



